

OF THE CHURCH.

BY

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AN  
EXPOSITION  
OF THE SYMBOLE  
OR CREED OF THE  
APOSTLES, ACCORDING TO  
THE TENOR OF THE SCRIP-  
TURES AND THE CONSENT  
OF THE CHURCH

revised and corrected  
BY  
WILLIAM PERKINS

This is the first English Edition of the  
Creed, as it is now used in the Church of England.



Printed by John Legatt, Printer to the  
University of Cambridge. 1818



# TO THE RIGHT HONOURABLE, ED-

WARD LORD RUSSELL,

EARLE OF BEDFORD,

Grace, and peace, &c.



*Ight Honourable: excellent is the saying of Paul to* TIL. 1. 19.

*Thus, To the pure all things are pure: but to the impure and vnbeleeuing is nothing pure, but even their mindes and consciences are defiled. In which words Hee determines three questions. The first, whether things ordained and made by God, may become vncleane or not? His answer is, that they may: and his meaning must bee concerned with a distinction. By nature, things ordained of God are not vncleane: for Moses in Genesis saith: that God saw all things which hee had made, and they were very good: yet they may become vncleane either by law, or by the fault of men. By law, as when God forbids vs the things which in themselves are good, without whose commandement, they are as pure as things not forbidden. Thus for the time of the old Testament God forbade the Iewes the use of certaine creatures, not because they were indeede worse then the rest, but because it was his pleasure upon speciall cause to restraine them, that he might put a difference betweene his owne people and the rest of the world: that hee might exercise their obedience, and aduertise them of the inward impurities of winde. Now this legall impuritie was abolished at the ascension of Christ. By the fault of men things are vncleane when they are abused, and not applied to the ends for which they were ordained. The second question is, to whom things ordained of God are pure? Hee answers, to the pure, that is, to them whose persons stand iustified or sanctified before God in Christ in whom they beleene: who also doe use Gods blessings in holy manner to his glorie and the good of men. The third question is, who they are to whom all things are vncleane? His answer is, to the vncleane: by whom hee*

## The Epistle Dedicatorie.

understand all such *&c.* whose persons displease God, because they do not indeede beleue in Christ: *N.* whose not the gifts of God in boly manner, sanctifying them by word and prayer: *111.* who abuse them to badde ends, as to riot, pride and oppression of men, *&c.* Now that to such, the vse of all the creatures of God is vncleane; it is manifest: because all their actions are sinnes, in that they are not done of faith: and a manys person must first please God in Christ, before his action or worke done can please him. Again they vse the blessings and creatures of God with euill conscience, because so long as they are forth of Christ, they are but usurpers thereof before God. For in the fall of the first Adam wee lost the title and interest, to all good things: and though God permit the vse of many of them to wicked men, yet is not the former title recovered but in Christ the second Adam, in whome wee are aduanced to a better estate then we had by creation.

Hence it followes necessarily, that (to omit all other temporall things) Nobilitie, though it be a blessing and ordinance of God in it selfe, is but an vncleane thing, if the choicers thereof bee not truly ingrafted into Christ, and made bone of his bone, and flesh of his flesh. The blood unstained before men, is stained blood before God by the fall of Adam, if it bee not restored by the blood of Christ the lambe of God. And hence it followes againe, that Nobilitie must not dwell solitarie, but combine her selfe in perpetuall fellowship with heartie loue and sincere obedience of pure and sound religion, without the which all pleasant pastimes, all sumptuousnesse of building, all braverie in apparell, all glittering in gold, all delicate fare, all delightfull musike, all rauenence done with cappe and knee, all earthly pleasures and delights that heart can wish, are but vanishing shadow, or like the mirsh that begeth in laughing and dies in moe. A happie thing were it, if this consideration might take place in the hearts of all noble men: it would make them honour God, that they might bee honoured of God with euerlasting honour: and it would make them kisse the Son lest bee bee angry, and they perish in the way.

I thinke not this, although I doubted of your Lordships care in this very point, but mine onely meaning is to put you in minde, that as you haue begunne to cleane into Christ with full purpose of heart, so you would continue to doe it still, and doe it more, and wishall to manifest the same unto the whole world, by honouring Christ with your own honour, and by resembling him. Specially in one thing, in that as he grew in stature and yeares, hee also grew in grace and fauour with God and men. And for this very cause, without any consideration of earthly respects,

I fear

# The Epistle Dedicatorie.

I further present unto you an Exposition of another part of the Catechisme, namely, the Symbole or Creede of the Apostles: which is indeed the very pith and substance of Christian religion, taught by the Apostles; embraced by the ancient Fathers, sealed by the blood of Martyrs, used by (b) Theodosius the Emperour as a means to end the controversies of his time; and hereupon hath bene called the (c) rule of faith, the (d) keie of faith. And furthermore, I hope that your Lordship will accept the same in good part; the rather because you vouchsafed when you were in Cambridge to be an hearer thereof, when it was taught and delivered. Thus craving pardon for my boldnes, I take my leave, commending your L<sup>ty</sup> and yours to the protection of the Almighty. Ann<sup>o</sup> 1595. April. 2.

Your L<sup>ty</sup> to command,

WILLIAM PERKINS.



## The Contents of the Booke.

The Creeds.	pag. 1	Christs arraignment.	159
Faith.	2	Christs execution.	158
God.	3	Christs sacrifice.	128
The three persons.	23	Christs triumph.	1237
The Father.	28	Christs buriall.	152
Gods omnipotence.	37	The descension of Christ.	158
The Creation.	45.50	Christs exaltation.	163
Gods counsell.	46	Christs Resurrection.	167
The creation of heaven.	59	Christs ascension.	201
The creation of Angels.	64	Christs sitting at, &c.	306
The creation of man.	70	Christs intercession.	309
Gods providence.	79	Christs kingdome.	316
Adams fall, and original sin.	92	The last iudgement.	326
The covenant of grace.	103	Of the Holy Ghost.	346
The title, <i>Iesus</i> .	106	The Church.	367
The title, <i>Christ</i> .	113	Predestination.	369
The title, <i>Sonne</i> .	119	The mysticall vnion.	418
The title, <i>Lord</i> .	127	The communiō of Saints.	443
The Incarnation of Christ.	130	The forgiveness of sins.	451
Christs humiliation.	152	The resurrection of the body.	456
Christs passion.	154	Life everlasting.	465

In handling of the foresaid  
points for orders sake  
is considered,

The manner, or such points of  
the same as are necessary to bee  
knowne thereof.

The doctrine to be learned there-  
by.

The comforts that Gods people  
may gather thence.

THE CREDE.  
THE RESOLUTION OF

1. To determine the effect of the treatment on the growth of the plants.

1. To help the thing to my left as to be  
 2. In the Church as to acknowledge the  
 3. Christ, and that I am a member of it.

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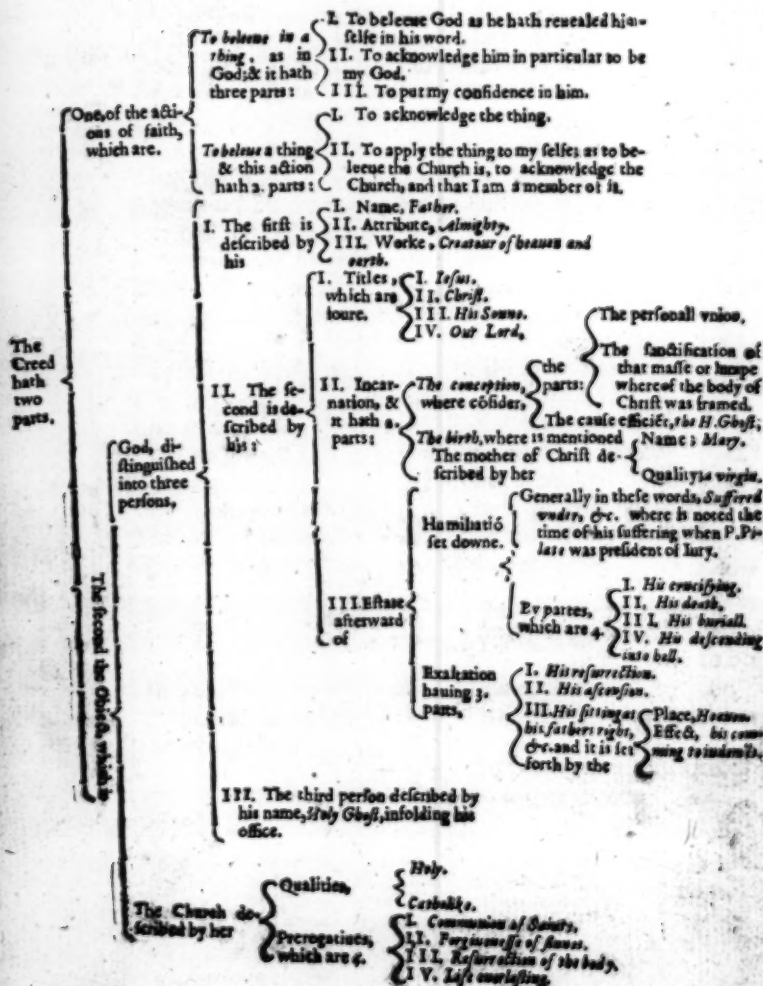
III. The third part of the book  
is the history of the church  
from the birth of Christ to the  
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11



# THE RESOLUTION OF THE CREEDE.





# AN EXPOSITION OF THE CREEDE.

*I beleue in God, &c.*



O man iustly can bee offended at this, that I begin to treat of the doctrine of faith without a text; though some be of minde, that in Catechising, the minister is to proceed as in the ordinary course of preaching, onely by handling a set portion of Scripture: and therefore that the handling of the Creede being no scripture, is not conuenient. Indeepe I grant, that other course to bee commendable: yet I doubt not, but in Catechising the minister hath his libertie to follow or not to follow a certaine text of scripture, as we doe in the vsuall course of preaching. My reason is taken from the practise of the Primitiue Church; whose Catechisme (as the author of the Epistle to the Hebrewes sheweth) Heb. 6. 1, 2, 3. was contained in sixe principles or grounds of religion, which were not taken out of any set text in the old Testament: but rather was a forme of teaching gathered out of the most cleare places thereof. Hence I reason thus: That which in this point was the vse and manner of the Primitiue Church, is lawfull to be vsed of vs now: but in the Primitiue Church it was the manner to Catechize without handling any set text of scripture, and therefore the ministers of the Gospel at this time may with like liberty doe the same: so bee it they doe confirme the doctrine which they teach with places of scripture afterward.

Now to comero the Creed, let vs begin with the name or title thereof. That which in English we call the Apostles Creede, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banquet euery man payeth his part: which being all gathered, the whole (which we call

the *son*) amounteth: and so out of the severall writings of the Apostles ariseth this Creede or briefe confession of faith. It is a badge, because as a Souldier in the field by his badge and livery is known of what band he is, and to what Captaine he doth belong: even so by this beleefe a Christian man may be distinguished and known from all Jewes, Turkes, Atheists, and all false professors: and for this cause it is called a badge.

Againe, it is called the Creede of the Apostles, not because *b* *Ruffinus* they were the penners of it, conferring to it besides the matter *(b)* *expos. symb.* the very stile & frame of words, as we have them now set downe. *& Hierony.* Reason I. There are in this Creede certaine words and phrases *ad Pam.* which are not to be found in the writings of the Apostles, and namely these: *He descended into hell*; the *Catholique Church*. The

*c* *Pacianus*  
*epist. 1. ad*  
*Sympro.*

latter whereof no doubt *(c)* first began to bee in use, when after the Apostles daies the Church was dispersed into all quarters of the earth. II. Secondly, if both matter and wordes had beene from the Apostles, why is not the Creede Canonically Scripture, as well as any other of their writings? III. The Apostles had a summary collection of the points of Christian Religion which they taught, and also delivered to others to teach by; consisting of two heads, *faith and love*: as may appeare by *Pauls* exhortation to *Timothie*, wishing him *to keepe the patterne of wholesome words*: *2. Tim. 1. 13* *which he had heard of him in faith and love, which is in Christ Iesus.* Now the Creed consists not of two heads, but of one, namely of faith onely; and not of love also. Wherefore I rather think, that it is called the Apostles Creede because it doth summarily containe the chiefe and principall points of Religion, handled and propounded in the doctrine of the Apostles: and because the points of the Creede are conformable and agreeable to their doctrine and writings.

And thus much of the Title. Now let vs heare what the Creede is? It is a summe of things to bee beleaved concerning God, and concerning the Church, gathered forth of the Scriptures. For the opening of this description. First I say, it is a sum of things to bee beleaved, or an abridgement. It hath beene the practise of teachers both in the New and Olde Testament to abridge and contract summarily the Religion of their time. This the Prophet vsed. For when they had made their Sermons to the people, they did abridge them, and penned them briefly: setting them in some open place, that all the people might read the

the same. So the Lord bad *Habakuk* to write the vision which he saw, and to make it plaine upon tables, that he may runne that readeth it. Hab. 1. 1.  
 And in the new Testament the Apostles did abridge those doctrines, which otherwise they did handle at large, as may appeare in the place of *Timothie* afore-named. Now the reason why both 2. Tim. 1. 11.  
 in the old and new Testament the doctrine of religion was abridged, is, that the vnderstandings of the simple, as also their memories might be hereby helped, and they better enabled to iudge of the truth, and to discerne the same from falsehood. And for this end the Apostles Creede being a summarie collection of things to be beleueed, was gathered briefly out of the word of God<sup>d</sup> for the helping of memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two points consisteth the whole summe thereof. Lastly, I say, that it is gathered forth of the scripture, to make a difference betweene it and other writings, and to shew the authority of it, which I will further declare on this manner.

There be two kinde of writings in which the doctrine of the Church is handled, and they are eyther *diuine* or *Ecclesiasticall*. Diuine, are the bookes of the old and new Testament penned either by Prophets or Apostles. And these are not onely the pure word of God, but also the *scripture of God*: becaule not onely the matter of them, but the whole disposition thereof with the stile and the phrase was set downe by the immediate inspiration of the holy Ghost. And the authoritie of these bookes is *diuine*, that is, absolute and soueraigne, and they are of sufficient credit in and by themselves, needing not the testimonie of any creature, not subiect to the censure either of men or Angels, binding the consciences of all men at all times, and being the onely foundation of faith, and the rule and canon of all truth.

*Ecclesiasticall* writings are all other ordinary writings of the Church consenting with scriptures. These may bee called the word or truth of God, so farre forth as their matter or substance is consenting with the written word of God: but they cannot bee called the scripture of God, because the stile and phrase of them was set downe according to the pleasure of man, and therefore they are in such sort the word of God, as that also they are the word of men. And their authoritie in defining of truth and falsehood in matters of religion is not soueraigne, but subordinate to the former: and it doth not stand in the authoritie and pleasure

of men and counsels, but in the consent which they haue with the Scriptures.

*Ecclesiasticall* writings are either generall, particular, or proper. *General*, are the Creedes and confessions of the Church dispersed ouer the whole world, and among the rest the *Creede of the Apostles*, made either by the Apostles themselves, or by their hearers and disciples, apostolicall men, deliuered to the Church, and conueyed from hand to hand to our times, Particular writings are the confessions of particular Churches, Proper writings are the bookes and confessions of priuate men. Now betweene these we must make difference. For the Generall Creede of the Apostles, (other vniuersall Creedes in this case not excepted) though it be of lesse authoritie then Scripture, yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath bene receiued and approoued by vniuersall consent of the Catholike Church in all ages, and so were neuer these: in it the meaning and doctrine cannot be changed by the authoritie of the whole Catholike Church: and if either the order of the doctrine or the words whereby it is expressed, should vpon some occasion be changed, a particular Church of any countrey can not doe it, without Catholike consent of the whole Church: yet particular writings and confessions made by some speciall Churches may bee altered in the words & in the points of doctrine by the same Churches without offence to the Catholike Church. Lastly, it is receiued as a rule of faith among all Churches, to try doctrines and interpretations of scriptures by it, not because it is a rule of it selfe, for that the scripture is alone, but because it borroweth his authoritie from the scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demand the number of Creedes. *Ans.* I say but one Creede, as there is but one faith: and if it be alledged that we haue many Creedes, as besides this of the Apostles, the Nicene Creede, and Athanasius Creede, &c. I answer, the severall Creedes and confessions of Churches containe not severall faiths and religions, but one and the same: and this called the Apostles Creede is most ancient, and principall: all the rest not new Creedes in substance, but in some points penned more largely for the exposition of it, that men might better avoide the heresies of their times.

Further, it may be demanded, in what forme this Creede was penned. *Ans.* In the forme of an answer to a question. The reason is this. In the Primitiue Church, when any man was turned from Gentilisme to the faith of Christ, and was to be baptized, this<sup>b</sup> question was asked him, VVhat beleeuest thou? then he answered according to the forme of the Creede, *I beleeue in God, &c.* And this manner of questioning was vsed euen from the time of the Apostles. When the Eunuch was conuerted by Philip, he said, What doth let me to be baptized? Philip said, If thou dost beleeue with all thine heart, thou maiest. Then he answered, *I beleeue that Iesus Christ is the Sonne of God.* By this it appeares, that although all men, for the most part amongst vs can say this Creede, yet not one of a thousand can tell the ancient and first vse of it: for commonly at this day, of the simpler sort it is said for a prayer, being indeede no prayer: and when it is vsed so, men make it no better then a charme.

Before we come to handle the particular points of the Creed, it is very requisite that we should make an entrance thereto by describing the nature, properties, and kindes of faith, the confession and ground whereof is set forth in the Creede. Faith therefore is a gift of God, whereby wee giue assent or credence to Gods word. For there is a necessarie relation betweene faith and Gods word. The common property of faith is noted by the author to the Hebrewes, when he saith, *Faith is the ground of things hoped for: and, the demonstration of things that are not seene.* For all this may be vnderstood, not onely of iustifying faith, but also of temporarie faith, and the faith of miracles. Where faith is said to be a ground, the meaning is: that though there are many things promised by God, which men doe not presently enioy, but onely hope for, because as yet they are not: yet faith doth after a sort giue subsisting or being vnto them. Secondly, it is an euidence or demonstration; &c. that is, by beleeuing a man doth make a thing as it were visible, being otherwise invisible and absent.

Faith is of two sorts: either common faith, or the faith of the elect: as Paul saith, he is an Apostle according to the faith of Gods elect: which also is called *faith without hypocrisy*. The common faith is that, which both elect and reprobate haue, and it is three-fold. 1. is *historicall faith*, which is, when a man doth beleeue the outward letters and history of the word. It hath two parts; knowledge of Gods word, and an assent to the same knowledge: and it

b Cyril. Cat.  
1. Mystag.  
Tertull. de  
resurrect.  
Origen. hom.  
1. in Num.  
Act. 8. 18.

Heb. 11. 1.

Tit. 1. 1.



Iam. 2. 9.

is to be found in the diuell and his angels. So *S. James* saith, *the diuels beleene and tremble*. Some will say, what a faith haue they?

*Ans.* Such as thereby they vnderstand both the Law and the Gospell: besides they giue an assent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not so much. For amongst vs, there is many a one which hath no knowledge of God at all, more then he hath learned by the common talke of the world: as namely, that there is a God, and that hee is mercifull, &c. and yet this man will say, that hee beleueth with all his heart: but without knowledge it can not be that any should truly beleue, and therefore he deceiueh himselfe. *Quest.* But whence haue the diuels historicall faith? were they illuminated by the light of the spirit? *Ans.* No: but when the Gospell was preached, they did acknowledge it, and beleued it to be true, and that by vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it by the light of nature, which was left in them from the beginning.

The second kinde of faith is *Temporary faith*: so called because it lasteth but for a time and season, and commonly not to the end of a mans life. This kinde of faith is noted vnto vs in the parable of the seede, that fell in the stony ground. And there be two differences or kinds of this faith. The first kind of temporary faith hath in it three degrees. The first is, to know the Word of God, and particularly the Gospel. The second, to giue an assent vnto it. The third, to professe it, but to go no further: and all this may be done without any loue to the word. This faith hath one degree more then historicall faith. Examples of it we haue in *Simon Magus*, *Act. 8. 13.* who is said to beleue, because he held the doctrine of the Apostles to be true, and withall professed the same: and in the diuels also, who in some sort confessed, that Christ was the sonne of the most highest, and yet looked for no saluation by him, *Mark. 5. 7. Act. 19. 15.* And this is the common faith that abounds in this land. Men say they beleue as the Prince beleueth, and if religion change, they will change. For by reason of the authoritie of Princes lawes, they are made to learne some little knowledge of the word: they beleue it to be good, and they professe it: and thus for the space of thirtie or forty yeares men heare the word preached, and receive the sacraments,

craments, being for all this as void of grace as euer they were at the first day: and the reason is, because they do barely confesse it, without either liking or loue of the same. The second kind of temporary faith hath in it five degrees. For by it first a man knowes the word. Secondly he assenteth vnto it. Thirdly, he professeth it. Fourthly, he reioyceth inwardly in it. Fifthly, he bringeth forth some kinde of fruite: and yet for all this hath no more in him, but a faith that will faile in the end; because hee wanteth the effectuall application of the promise of the Gospell, and is without all manner of sound conversion. This faith is like corne in the house toppe, which groweth for a while, but when heate of sommer commeth, it withereth. And this is also set forth vnfo vs in the parable of the seed, which fell in a stony ground, which is hasty in springing vp: but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of Gods: by which many reioyce in the preaching of the word, and for a time bring forth some fruits accordingly with shew of great forwardnesse, yet afterward shake off religion and all. But (some will say) how can this be a temporary faith, seeing it hath such fruits? *Ans.* Such a kinde of faith is temporarie, because it is grounded on temporary causes which are three. I. A desire to get knowledge of some strange points of religion. For many a man doth labour for the five former degrees of temporary faith, onely because he desires to get more knowledge in Scripture, then other men haue. The second cause is a desire of praise among men, which is of that force that it will make a man put on a shew of all the graces which God bestoweth vpon his owne children, though otherwise hee want them: and to go very farre in religion, which appeareth thus. Some there are which seeme verie bitterly to weepe for the sinnes of other men, and yet haue neither sorrow nor touch of conscience for their owne: and the cause hereof is nothing else but pride. For hee that sheddes teares for another mans sinnes, should much more weepe for his owne, if he had grace. Again, a man for his owne sinnes will pray verie slacklie and dully, when he prayeth priuately: and yet when he is in the company of others, he praies very feruently and earnestly. From whence is this difference? surely often it springeth from the pride of heart and from a desire of praise among men. The third cause of temporarie faith is profit, commodity, the getting of wealth

Luke 8.13.

1. Cor. 13.11

and riches: which are common occasions to moue to choofe or refuse religion, as the time serueth: but such kinde of beleeuers embrace not the Gospell because it is the Gospell, that is, the glad tidings of saluation, but because it brings wealth, peace, and libertie with it. And these are the three causes of temporarie faith.

The third kind of faith is the faith of Miracles: when a man grounding himselfe on some speciall promise or reuelation from God, doth beleue, that some strange and extraordinary thing, which he hath desired or foretold, shall come to passe by the work of God. This must be distinguished from historical & tem-

porary faith. For *Simon Magus* having both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for money. Yet we must know that this faith of miracles may be in hypocrites, as it was in *Isaiah*, and at the last iudgement it shall be found to haue beene in the wicked and reprobate; which shall say to Christ, *Lord, in thy name*

*we haue prophesied, and cast out Devils, and done many great miracles.*

And thus much for the three sorts of common faith. Now we come to the true faith, which is called the Faith of the elect. It is thus defined: Faith is a supernatural gift of God in the mind, apprehending the sauing promise with all the promises that depend on it. First, I say, it is a gift of God. *Phil. 1. 29.* to confute the blind opinion of our people, that thinke that the faith whereby they are to be saued, is bred and borne with them. I adde that this is a gift supernaturall, not onely because it is aboue that corrupt nature in which we are borne, but also because it is aboue that pure nature, in which our first parents were created. For in the state of innocency they wanted this faith, neither had they then any need of faith in the same God as he is *Messias*: but this faith is a new grace of God added to regeneration after the fall, and first prescribed and taught in the covenant of grace. And by this one thing, faith differeth from the rest of the gifts of God, as the feare of God, the loue of God, the loue of our brethren, &c. for these were in mans nature before the fall, and after it, when it pleaseth God to call vs, they are but renewed: but iustifying faith admits no renewing. For the first ingrafting of it into the heart, is in the conuersion of a sinner after his fall.

The place & seate of faith (as I think) is the mind of a man, not the will: for it stands in a kind of particular knowledge or perswasion, and there is no perswasion but in the minde. *Paul* saith indeede, that we beleeue with the heart, but by the heart he vnderstands the soule without limitation to any part. Some doe place faith partly in the minde, and partly in the will, because it hath two parts, knowledge, and affiance: but it seemes not greatly to stand with reason, that one particular and single grace should be seated in diuerse parts or faculties of the soule. Rom. 10.

The forme of faith is, to apprehend the promise; *that we might receiue the promise of the spirit through faith:* and *Ioh. 1. 12. to receiue Christ, and to beleeue,* are put one for another, and to beleeue, is to eate and drinke the body & blood of Christ. To apprehend properly, is an actiō of the hand of man, which laies hold of a thing, & puls it to himself: & by resemblance it agrees to faith, which is the hand of the soule, receiuing & applying the sauing promise. Gal. 3. 14.

This apprehension of faith, is not performed by any affection of the will, but by a certaine and particular perswasion, whereby a man is resoluēd that the promise of saluation belongs vnto him. Which perswasion is wrought in the minde by the holy Ghost, *1 Cor. 2. 12.* And by this, the promise which is generall, is applied particularly to one subiect.

By this one action, sauing faith differeth from all other kinds of faith. From historicall; for it wanteth all apprehension, and standeth onely in a generall assent. From temporary faith, which though it make a man to professe the Gospell and to reioyce in the same, yet doth it not thoroughly apply Christ with his benefits. For it neuer brings with it any thorough touch of conscience or lively sense of Gods grace in the heart. And the same may be said of the rest.

The principall and maine obiect of this faith is, the sauing promise; *God so loued the world, that he gave his onely begotten Sonne, that whosoever beleeues in him, shall not perishe, but haue euertlasting life.* But some will say, Christ is commonly said to be the obiect of faith. *Answer.* In effect it is all one to say the sauing promise, and Christ promised, who is the substance of the Cōuenant. Christ then as hee is set forth vnto vs in the Word and Sacraments, is the obiect of faith. And here certaine questions offer themselves to be skanned.

The first, VVhat is that particular thing, which faith

apprehendeth? *Answer.* Faith apprehendeth whole Christ God and man. For his godhead without his manhood, and his manhood without his godhead doth not reconcile vs to God. Yet this which I say must be conceived with some distinction according to the difference of his two natures. His godhead is apprehended not in respect of his essence or nature, but in respect of his efficacie manifested in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in respect of the substance or thing it selfe, and also in respect of the efficacie and benefits thereof.

The second, In what order faith apprehends Christ? *Answer.* First of all it apprehends the verie bodie and blood of Christ: and then in the second place the vertue and benefits of his bodie and blood: as a man that would feele in his bodie the vertue of meate and drinke, must first of all receiue the substance thereof.

To goe forward, Besides the maine promise, which concernes righteousnesse and life euerlasting in Christ, there be other particular promises touching strength in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the object of iustifying faith: and with the very same faith we beleeuethem, wherewith we beleue our saluation. Thus

Rom. 4. 19. *Abraham* by the same faith wherewith he was iustified, beleueed that hee should haue a sunne in his old age. And *Noe* by that faith whereby hee was made heire of righteousnesse, beleueed that hee and his familie should be preserued in the flood: this conclusion beeing alwaies laide downe, that, To whom God giues Christ, to them also he giues all things needefull for this life or the life to come, in and by Christ. And herupon it comes to passe that in our prayers, besides the desire of things promised, we must bring faith whereby we must be certainly perswaded, that God will grant vs such things as he hath promised: and this faith is not a new kinde or distinct faith from iustifying faith. Thus we see plainly what sauing faith is.

Eph. 3. 12.

Whereas some are of opinion, that faith is an affiance or confidence, that seemes to be otherwise: for it is a fruit of faith, and indeede no man can put any confidence in God, till he be first of all perswaded of Gods mercy in Christ towards him.

Some againe are of minde, that *love* is the very nature and forme of faith: but it is otherwife. For as confidence in God, so  
also

also lone is an effect which proceedeth from faith. 1. Tim. 1. 5. *The end of the law is lone from a pure heart and good conscience and faith vnfeined.* And in nature they differ greatly. Christ is the fountaine of the waters of life: Faith in the heart is as the pipes and leads that receive in, and hold the water: and lone in some part is as the cocke of the conduit, *that lets out the water to every corner.* The property of the hand is to hold, and of it selfe it cannot cut: yet by a knife or other instrument put into the hand, it cuts: the hand of the soule is faith, and his propertie is to apprehend Christ with all his benefits, and by it selfe it can doe nothing else; yet ioyned to it, and by lone it will be effectuall in all good duties. Gal. 5. 6.

Now to proceede further: first we are to consider how faith is wrought: secondly, what be the differēces of it. For the first, faith is wrought in and by the outward ministerie of the Gospel, accompanied by the inward operation of the spirit, and that not suddenly, but by certaine steps and degrees: as nature frameth the body of the infant in the mothers wombe, 1. by making the braine and heart: 2. by making veines, sinewes, arteries, bones: 3. by adding flesh to them all. And the whole operation of the spirit stands in two principall actions. First, the enlightening of the minde: the second, the moouing of the will. For the first, the holy Ghost enlightens mens mindes with a further knowledge of the law then nature can affoord, and thereby makes them to see the sinnes of their hearts and liues with the ouglines thereof, & withall to tremble at the curse of the law. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousness and life eternall promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefits of Christs death, might hunger after Christ; and haue a desire not so much to haue the punishments of sinne taken away, as Gods displeasure: and also might enioy the benefit of Christ. And when he hath stirred vp a man to desire reconciliation with God in Christ, then withall he giues him grace to pray not onely for life eternall, but especially for the free remission and pardon of all his sinnes: and then the Lords promise is, *Knocks and it shall be opened, seeke and ye shall finde.* After which he further sends his spirit into the same heart that desireth reconciliation with God, and remission of sinnes in Christ; Math. 7. 7.



Christ, and doth seale vp the same in his heart by a lively and plentiful assurance thereof.

The differences and degrees of faith are two. I. a weake faith: II. a strong faith. Concerning the first, this weake faith shewes it selfe by this grace of God, namely, an vnfaigned desire, not onely of saluation (for that the wicked & gracelesse man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in every touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them also the ground and substance of true sauing faith: which afterwards in time will grow vp to greater strength. Reasons. I. Promise of life everlasting, is made to the desire of reconciliation, Psal. 10. 17. *Lord, thou hast heard the desire of the poore.* Psal. 143. 6. *My soule desireth after thee, as the thirsty land.* Psal. 145. 19. *He will fulfill the desire of them that feare him.* Math. 5. 6. *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.* Reuel. 21. 6. *I will giue vnto him which is athirst, of the well of the water of life freely.* II. The hungering desire after grace is a sanctified affection; where one affection is sanctified, all are sanctified: where all are sanctified, the whole man is sanctified: and he that is sanctified, is iustified and beleeueth. III. God accepteth the will and desire to repent and beleue, for repenting and beleueing indeed: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is in acceptation with God as true faith indeede. But carnall men will say, If faith, yea true faith shew it selfe by a desire of reconciliation with God in Christ for all our sinnes, then we are well enough, though we liue in our sinnes: for we haue very good desires. *I answer,* That there be in many men sundry fleeing motions and desires to doe good things which grow to no issue or head, but in time vanish as they come. Now such passions haue no soundnesse in them, & must be distinguished from the desire of reconciliation with God, that comes from a bruised heart, and brings alwaies with it reformation of life: therefore such as liue after the course of this world, and thinke notwithstanding that they haue desires that are good, deceiue themselves.

Now faith is said to be weake, when a man either failes in the knowledge of the Gospell; or else hauing knowledge, is weake in grace to apply vnto himselfe the sweete promises thereof. As for example, we know that the Apostles had all true  
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sauiing faith (except *Indas*;) and when our Sauour Christ asked them, whom they thought that hee was, *Peter* in the person of the rest, answered for them all, and said: *Thou art Christ, the Spone of the liuing God*: for which our Sauour commended him, and in him, them all, saying: *Thou art Peter, and vpon this rocke,* (that is, vpon Christ which *Peter* confessed in the name of them all) *will I build my Church*. And yet about that time wee shall finde in the Gospell, that they are called men of *little faith*. Now they failed in knowledge of the death of Christ, and of his passion, and resurrection, and were carried away with a vaine hope of an earthly kingdome. And therefore when our Sauour shewed them of his going downe to Ierusalem and of his sufferings there, *Peter* a little after his notable confession began to rebuke Christ, and said, *Master haue pitie on thy selfe, this shall not be vnto thee*. And vntill he had appeared to them after his death, they did not distinctly beleue his resurrection.

Mat. 16. 16.

Mat. 8. 26.  
& 16. 8.

Againe, weake faith though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinarie experience. For many a man there is of humble and contrite heart, that serueth God in spirit and truth, yet is not able to say without great doubtings and wauerings, I know and am fully assured that my sinnes are pardoned. Now shall we say, that all such are without faith? God forbid. Nay, we may resolute our selues, that the true childe of God may haue a hungring desire in his heart after reconciliation with God in Christ for all his sinnes, with care to keepe a good conscience, and yet be weake some time in the apprehension of Gods mercie, and the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man bee saued by it? *Ans.* We must know that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euen as a man with a pellsie hand can stretch it out as well to receiue a gift at the hand of a King, as he that is more sound, though it be not so firmly and stedfastlie. And Christ saith, that he will not breake the bruised reede, nor quench the smoking flaxe.

The Church of Rome beares men in hand, that they are good Catholiques, if they beleene as the Church beleeueth; though in the meane season they can not tell what the Church beleueth. And some Papists commend this faith by the example of an old deuout father, who being tempted of the diuell, & asked how hee beleued; answered that hee beleued as the church beleued: being againe asked how the church beleued; he answered, as I beleue: whereupon the diuel (as they say) was faine to depart. Wel, this fond & ridiculous kind of faith were-nounce, as being a means to nuzle men in blindness, superstition, & perpetual ignorance: yet withal we do not deny but that there is an implicite or infolded faith; which is, when a man as yet ha- uing but some little portion of knowledge in the doctrine of the gospel, doth truly perform obedience according to the measure thereof; and withal hath care to get more knowledge, and shewes good affection to all good meanes whereby it may be increased. In this respect a certain ruler, who by a miracle wrought vpon his child, was moued to acknowledge Christ for the Messias, and further to submit himselfe to his doctrine, is commended for a beleuer: and so are in the like case, the Samaritanes.

Ioh. 4. 53.  
& 41.

And thus much of weake faith: which must be vnderstood to bee in a man not all the daies of his life, but while hee is a yong babe in Christ. For as it is in the state of the body; first wee are babes and growe to greater strength as we grow in yeares: so it is with a Christian man. First he is a babe in Christ, hauing weake faith, but after growes from grace to grace; till hee come to haue a strong faith: example whereof we haue in *Abraham*, who was strong and perfect both in knowledge and apprehension. This strong faith is, when a man is indued with the knowlede of the Gospell, and grace to apprehend and apply the righteousnes of Christ vnto himselfe for the remission of his owne sinnes: so as he can say distinctly of himselfe and truly, that hee is fully resolu- ed in his owne conscience, that hee is reconciled vnto God in Christ for all his sinnes, and accepted in him to life euerlasting. This degree of faith is proper to him that beginnes to be a tall man and of ripe yeares in Christ. And it commeth not at the first calling of a man vnto grace. And if any shall thinke that hee can haue it at the first, hee deceiueth himselfe. For as it is in nature: first wee are babes, and then as wee increase in yeares, so wee growe in strength: so it is in the life of a Christian;

Christian, first ordinarily he hath a weake faith, and after growes from grace to grace, til he come to stronger faith: and at the last he be able to say, he is fully assured in his heart and conscience of the pardon of his sins and of reconciliation to God in Christ. And this assurance ariseth from many experiences of Gods fauour & loue in the course of his life by manifold preseruations and other blessings, which being deeply and duly considered, bring a man to be fully perswaded, that God is his God, and God the father his father, and Iesus Christ his redeemer, and the Holy Ghost his sanctifier.

Now howsoeuer this faith be strong, yet it is alwaies imperfect, as also our knowledge is; and shall so long as we liue in this world be mingled with contrary vnbeliefe and fundrie doubtings more or lesse. A great part of men amongst vs, blinded with grosse ignorance, say they haue faith, and yet indeede haue not. For aske them what faith they haue, they will answer, they beleeue that God is their father, and the Sonne their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the world. But the case of these men is to be pitied: for howsoeuer they may perswade themselves, yet true it is, that they haue no sound faith at all: for euen strong faith is assailed with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies goe out of themselves, and depend wholly on the merit of Christ.

And thus much of these two degrees of faith. Now in whom so euer it is, whether it be a weake faith, or a strong, it bringeth forth some fruit, as a tree doth in the time of sommer. And a speciall fruit of faith, is this confession of faith, *I beleeue in God, &c.* so Paul saith, *With the heart a man may beleeue vnto righteousness,* Rom. 10. *and with the mouth man confesseth to saluation.* Confession of faith is, when a man in speech and outward profession doth make manifest his faith for these two causes. I. That with his mouth outwardly he may glorifie God and doe him seruice both in bodie and soule. II. That by the confession of his faith, he may seuer himselfe from all false Christians, from atheists, hypocrites, and all false seducers whatsoeuer. And at this is the dutie of a Christian man, to make profession of his faith, so here in this Creede of the Apostles, we haue the right order and forme of making

confession set downe, as we shall see in handling the parts therof.

The Creede therefore sets downe two things concerning faith, namely, the action of faith and his object, which also are the parts of the Creede. The action in these words, *I beleue*: the object in all the words following, *in God the Father almighty, maker, &c.* And first let vs begin with the action.

*I beleue in God.*] Wee are taught to say, *I beleue*, not *wee beleue*, for two causes. First because (as we touched before) in the Primitive Church this Creede was made to be an answer to a demand or question, which was demanded of every particular man that was baptized: for they asked him thus, What dost thou beleue? then he answered, *I beleue in God the Father, &c.* and thus did every one of yeares make profession of his faith: and

1. Pet. 3. 21.

it is likely that Peter alluded hereunto saying, *the stipulation or condition of a good conscience maketh request to God.* The second cause is, how soeuer we are to pray one for another, by saying, *O our father, &c.* yet when we come to yeares, we must haue a particular faith of our owne: no man can be saued by another mans faith, but by

Hab. 2. 4.

his owne, as it is said: *The iust shall liue by his faith.* But some will say, this is not true, because children must be saued by their parents faith: the answer is this, the faith of the parent doth bring the childe to haue a title or interest to the Couenant of grace and to all the benefits of Christ: yet doth it not apply the benefits of Christs death, his obedience, his merits, and righteousness vnto the infant: for this the beleuer doth onely vnto himselfe and to no other. Againe some may say, if children doe not apprehend Christs benefits by their parents faith, how then is Christs righteousness made theirs and they saued? *Ans.* By the inward working of the Holy Ghost, who is the principall applyer of all graces, whereas faith is but the instrument. As for the places of Scripture that mention iustification and saluation by faith, they are to be restrained to men of yeares: whereas infants dying in their infancie, and therefore wanting a small faith which none can haue without a small knowledge of Gods will and word, are no doubt saued by some other speciall working of Gods holy spirit, not knowne to vs.

Furthermore, to beleue signifieth two things, to conceiue or vnderstand any thing, and withall to giue assent vnto it to be true, & therefore in this place, to beleue signifieth to know and acknowledge that all the points of religion which follow, are the truth.

truth of God. Here therefore we must remember, that this clause (*I beleue*) placed in the beginning of the Creed, must be particularly applyed to all and euery article following. For so the case stands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is said to be *wholly copularius*. It is not sufficient to hold one article, but he that will hold any of them for his good, must hold them all: and he which holds them all in shew of wordes, if he ouertaine but one of them indeede, he ouerturnes them all.

Againe, *to beleue* is one thing, and to *beleue in this or that* is another thing: and it containeth in it three points or actions of a beleuer. 1. to know a thing: 2. to acknowledge the same: 3. to put trust & confidence in it. And in this order must these three actions of faith be applyed to euery article following which concerneth any of the persons in Trinity. And this must be marked as a matter of speciall moment. For alwaies by adding them to the words following, we doe apply the article vnto our selues in a very comfortable manner. As I beleue in the father, and do beleue that he is my father: and therefore I put my whole trust in him, and so of the rest.

Now we come to the object of generall faith, which is eyther God or the Church: in handling of both which, I will obserue this order. I. I will speake of the meaning of euery article. II. Of the duties which we ought to learne thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to bee considered. And first by reason of manifold doubtings that rise in our minds, it may be demanded whether there be a God? Many reasons might be vsed to resoluethose that haue scruple of conscience: otherwaies we are bound to beleue that there is a God without all doubting. As for those Atheists which confidently auouch there is no God, by Gods Law they ought to die the death: nay, the earth is too good for such to dwell on. Malefactors, as theenes and rebels, for their offences haue their reward of death: but the offence of those, which denies that there is a God, is greater: and therefore deserues a most cruell death.

The second point followeth, namely what God is? *Moses* desiring to see Gods face, was not permitted but to see his hinder parts: and therefore no man can be able to describe God by his nature, but by his effects and properties, on this or such



like manner: *God is an essence spirituall, simple, infinite, most body.* I say first of all, that God is an essence, to shew that he is a thing absolutely subsisting in himselfe and by himselfe, not receiving his being from any other. And heerein he differeth from all creatures whatsoever, which have subsisting and being from him alone. Again, I say he is an essence spirituall, because he is not any kind of body, neither hath he the parts of the bodies of men or other creatures, but is in nature a spirit inuisible, not subiect to any mans senses. I adde also, that he is a simple essence: because his nature admits no manner of composition of matter or forme or parts. The creatures are compounded of diuers parts, and of varietie of nature, but there is no such thing in God: for whatsoever thing he is, he is the same by one and the same singular and indiuisible essence. Furthermore, he is infinite, and that diuers waies: infinite in time, without any beginning, and without end: infinite in place, because he is euery where & excluded no where, within all places, and forth of all places. Lastly, he is most holy, that is, of infinite wisdom, mercy, loue, goodnes, &c. and he alone is rightly termed most holy, because holinesse is of the very nature of God himselfe; whereas among the most excellent creatures, it is otherwise. For the creature it selfe is one thing, and the holines of the creature another thing. Thus we see what God is, and to this effect God describes himselfe to be *Iehoua Elohim*: and *Paul* describes him to be a *King everlasting, immortal, inuisible, and onely wise, to whom is due all honour and glorie for ever.*

Exod. 3. 6.

14.

1. Tim. 1.

17.

The third point is, touching the number of gods, namely whether there be more gods then one or no. *Answer.* There is not, neither can there be any more gods then one. Which point the Creede auoucheth, in saying, *I beleue in God, not gods*: and yet more plainly the Nicene Creed, and the Creed of *Arianism*, both of them explaining the words of the Apostles, Creede on this manner, *I beleue in one God.* Howsoever some in former times have erroneously held, that two gods were the beginning of all things, one of good things, the other of euill things: others that there was one God in the Old Testament, another in the New: others againe, namely the *Valentinians*, that there were 30. couple of gods: and the heathen people (as *Augustine* recordeth) worshipped 30. thousand gods: yet we that are members of Gods Church, must hold and beleue one God onely, and no more,

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more, Deut. 4. 39. *Understand this day and consider in thine heart, that Iohnah is he is God in heauen above, and vpon the earth beneath: there is none other.* Ephe. 4. 6. *One God, one faith, one baptisme.* If it be al-  
 leadged that the Scripture mentioneth many gods, because  
 (b) Magistrates are called gods, (c) *Moses* is called *Aarons* god, b Psal. 81. 6.  
 (d) the diuell and all idols are called gods: The answer is this: c Exo. 4. 16.  
 They are not properly or by nature gods, for in that respect d 1. Cor. 4.  
 there is only one God: but they are so tearmed in other respects, 4  
 Magistrates are gods, because they be Vicegerents, placed in the  
 roome of the true God, to gouerne their subiects: *Moses* is *Aa-*  
*rons* god, because he was in the roome of God to reueale his will  
 to *Aaron*: the diuell is god, because the hearts of the wicked  
 would giue the honour vnto him, which is peculiar to the ever-  
 liuing God: Idols are called gods, because they are such in mens  
 conceits and opinions, who esteeme of them as of gods. There-  
 fore *Paul* saith, *An Idol is nothing in the world*, that is, nothing in 1. Cor. 8. 4.  
 nature subsisting, or nothing in respect of the diuinity ascribed  
 vnto it.

To proceede forward, to beleue in this one God, is in effect  
 thus much: 1. to know and acknowledge him as he hath reuea-  
 led himselfe in his word: 2. to beleue him to be my God: 3. from  
 mine heart to put all mine affiance in him. To this purpose  
 Christ saith, *This is eternall life to know thee the onely God, and whom*  
*thou hast sent Iesus Christ.* Now the knowledge here meant, is not  
 a bare or generall knowledge, for that the diuels haue, but a more  
 speciall knowledge whereby I know God not onely to be God,  
 but also to be my God, and thereupon do put my confidence in  
 him.

And thus much of the meaning of the first words, *I beleue in*  
*God, &c.* Now follow the duties which may be gathered hence.  
 First of all, if we are bound to beleue in God, then we are also  
 bound to take notice of our naturall vnbeleefe, whereby we dis-  
 trust God, to checke our selues for it, and to strue against it.  
 Thus dealt the father of the child that had a dumbe spirit, *Lord*  
 (saith he) *I beleue, Lord help mine vnbeleefe.* And *Dauid*, *Why art*  
*thou cast downe my soule? and why art thou disquieted within me? wait*  
*on God.* And that which our Saviour Christ said once to *Peter*,  
 men should daily speake to themselves: *O thou of little faith, why*  
*hast thou doubted?* But some may say, wherein stands our vnbe-  
 leefe? *Ans.* It stands in two things: 1. In distrusting the

goodnesse of God, that is, in giuing too little or no affiance to him, or in putting affiance in the creature. For the first, few men will abide to be told of their distrust in God: but indeede it is a common and rife corruption: and though they sooth themselves neuer so much, yet their vsuall dealings proclaime their vnbeleefe. Goe through all places, it shall be found that scarce one of a thousand in his dealing makes conscience of a lie: a great part of men gets their wealth by fraud and oppression, and all kinde of vnjust and vnmercifull dealing. What is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the hart, and vnbeleefe beares sway as the lord of the house. Againe, if a man had as much wealth as the world comes to, he could finde in his heart to wish for another, and if he had two worlds, he would be casting for the third, if it might be compassed: the reason hereof is, because men haue not learned to make God their portion, and to stay their affections on him: which if they could do, a meane portion in temporall blessings would be enough. Indeeede these and such like persons will in no wise yeeld that they doe distrust the Lord, vnlesse at some time they be touched in conscience with a sense and feeling of their sinnes, and be thoroughly humbled for the same: but the truth is, that distrust of Gods goodnesse is a generall and a mother sinne, the ground of all other sinnes, and the very first and principall sinne in *Adam* fall. And for the second part of vnbeleefe, which is an affiance in the creatures, reade the whole booke of God, and we shall finde it a common and vsuall sinne in all sorts of men, some putting their trust in riches, some in strength, some in pleasures, some placing their felicitie in one sinne, some in another. When King *Asa* was sicke, hee put his whole trust in the Philistians, and not in the Lord. And in our daies the common practise is, when crosses and calamities fall, then there is trotting out to that wise man, to this cunning woman, to this forcerer, to that wizzard, that is, from God to the diuell, and their counsell is receiued and practised without any bones making. And this shewes the bitter roote of vnbeleefe, and confidence in vaine creatures, let men smooth it over with goodly tearmes as long as they will. In a word, there is no man in the world, be hee called or not called, if hee looke narrowly vnto himselfe, he shall finde his heart almost filled with manifold doubtings and distrustings, whereby hee shall seele him-

himselfe even carried away from beleeuing in God. Therefore the dutie of euerie man is, that will truly say that hee beleeueth in God, to labour to see his owne vnbeleefe and the fruits thereof in his life. As for such as say they haue no vnbeleefe, nor feelee none; more pittifull is their case. For so much the greater is their vnbeleefe.

Secondly, considering that wee professe our selues to beleue in God, we must euery one of vs learn to know God. As *Paul* saith, *Rom. 10. 14. How can they beleue in him, of whom they haue not heard? and how can they heare without a Preacher?* Therefore none can beleue in God, but he must first of all heare and be taught by the ministerie of the word to know God aright. Let this bee remembered of young and old. It is not the pattering ouer of the beleefe for a Prayer, that will make a man a good beleuer, but God must bee knowne of vs and acknowledged as hee hath revealed himselfe partly in his word, and partly in his Creatures. Blinde ignorance and the right vie of the Apostles Creede will neuer stand together. Therefore it stands men in hand to labour and take paines to get knowledge in Religion, that knowing God aright, they may come steadfastlie to beleue in him, and truly make confession of their faith.

Thirdly, because we beleue in God, therefore another dutie is, to denie our selues vtterly, and to become nothing in our selues. Our Sauour Christ requires of vs to become as little children, if we would beleue. The begger depends not on the reliefe of others, till he finde nothing at home: and til our hearts be purged of selfe-loue and pride, we can not depend on the fauour and goodnesse of God. Therefore he that would trust in God, must first of all be abased and confounded in himselfe, and in regard of himselfe be out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that we beleue in God, and therefore put our whole trust and assurance in him: wee are taught, that euerie man must commit his bodie, his soule, goods, life, yea all that hee hath into the hands of God, and to his custodie. So *Paul* saith, *I am not ashamed of my sufferings, for I know whom I haue beleueed, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* A worthy saying: for what is the thing which *Paul* committed vnto the Lord? it was his

owne soule and the eternall saluation thereof. But what mooues him to trust God? surely his perswasion whereby he knew that

1. Pet. 4. 19. God would keepe it. And Peter saith: *Let them that suffer according to the will of God, commit their soules to him in well doing as unto a faithfull Creator.* Looke as one friend laieth downe a thing to be kept of an other, so must a man giue all that he hath to the custodie of God. Few or none can practise this, and therefore when any euill befalls them either in body or in goods, or any other way whatsoeuer, then they presently shew themselves rather beasts then men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersity when crosses come, they are voide of comfort. But when a man hath grace to beleue and trust in God, then he commits all into gods hands: and though all the world should perish, yet he would not be dismayed. And vndoubtedly if a man would be thankfull for the preservation of his goods, or of his life, he must shew the same by committing all he hath into Gods hands, and suffer himselfe to be ruled by him.

Now followes the consolations and comforts which Gods Church and children reape hereby. He that beleues in God, and takes God for his God, may assure himselfe of saluation, and of a happy deliuerance in all dangers and necessities.

1. Chr. 34. 27. God threatned a plague vpon Israel for their idolatry, good King Iosiah humbled himselfe before the Lord his God: and he was safe all his daies. And so King Hecchiab, when Senacherib the King of Ashur offered to inuade Iudah, he trusted likewise in the Lord, and prayed vnto him, and was deliuered.

2. Chr. 32. Whereby we see if a man puts his whole trust in God, he shall haue security and quietnesse, as Iehosaphat said to the men of Iudah.

1. Chr. 20. 30. And our Saviour Christ when he was vpon the Crosse, and felt the whole burden of the terrible wrath of God vpon him, cried, *My God, My God, why hast thou forsaken me?* And it appeareth in the Epistle to the Hebrewes, that Christ was heard in that he feared:

Heb. 5. 7. whereby we are ginen to vnderstand, that they shall neuer be vterly forsaken that take God for their God. And King

Psal. 22. David having experience of this, vseth most excellent speeches for this end, to shew that the ground of his comfort was, that

Dan. 6. 28. God was his God. And it is said that Daniel had no manner of hurt in the Lyons denne: because he trusted in the Lord his God. And contrariwise, such as distrust God are subiect to all

miseries

miseries and iudgements. The Israelites in the wilderness *believed not God, and trusted not in his helpe, therefore God was angry, and his fire was kindled in Iacob, and wrath came upon Israel.* Psal. 78. 31.

*God, the Father Almighty.* Some have thought that these words are to be coupled with the former without distinction, as if the title of God had beene proper to the first person the Father, and not common to the rest: and thus have some heretikes thought. But indeede there must a pause or distinction be made, that the name or title of God may bee set in the fore-front, as common to all the three persons following. For that is the very intent of the order of this Creede, to teach vs to beleeve in one God, who is distinct into three substances or persons called the Father, the Sonne, the holy Ghost. And here offers it selfe to be considered even one of the greatest mysteries of our religion: namely, that God, is the Father, the Sonne, and the holy Ghost: and againe, that the Father, the Sonne, and the holy Ghost are one and the same God. Some at the first may possibly say, that this cannot stand, because it is against all reason that one should be three, or three one. The answer is, that indeede if one and the same respect be kept, it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one, not in person, but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: as the substance of man consisting of body and soule common to all men, which we call the *humanitie* of a man, is the nature of man. By person is meant a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men, these particulars, *Peter, Iohn, Paul*, are called persons. And so in the mysterie of the Trinity, the Diuine nature is the godhead it selfe simply and absolutely considered; and a person is that which subsisteth in this godhead, as the Father, the Sonne, the holy Ghost. Or againe, a person is one and the same godhead not absolutely considered, but in relation, and as it were, restrained by personall or characteristickall proprieties: as the godhead or God begetting is the Father: God againe considered not simply, but so farre forth as he is begotten, is the Sonne, and God proceeding of the Father and the Sonne, the holy Ghost. And if any man would conceiue in minde rightly the diuine nature, he must conceiue God or the godhead absolutely: if any of the persons, then hee

*The  
Doctrin of  
Trinity  
is plainly  
Stated.*



must conceive the same godhead relatively with personall proprieties. Thus the godhead considered with the proprietie of father-hood or begetting, is the Father: and conceiving the same god-head with the proprietie of generation, wee conceive the Sonne, and the god head with the proprietie of proceeding, wee conceive the holy Ghost. Neither must it seeme strange to any that we use the names of nature and person, to set forth this myserie by: for they have bin taken vp by common consent in the primitive Church, and that vpon weighty consideration to manifest the truth, and to stoppe the mouthes of heretikes: and they are not vsed against the proper sense of the scriptures, nay they are therein (b) contained. Thus wee see how it comes to passe that the three things signified by these names, Father, Sonne, holy Ghost, are each of them one and the same God. And this myserie may well bee conceived by a comparison borrowed from light. The light of the sunne, the light of the moone, and the light of the aire for nature and substance are one and the same light: and yet they are three distinct lights. The light of the sunne, being of it selfe and from none, the light of the moone from the sunne, and the light of the ayre from them both. So the diuine nature is one, and the persons are three, subsisting after a diuers manner in one and the same nature.

And for the further clearing of this point, wee must yet further marke and remember two things: namely, the vnion and the distinction of the persons. The vnion is, whereby three persons are one not simply, but one in nature, that is, coessentiall or consubstantiall; hauing all one god-head. For the Father is God, the Sonne is God, and the holy Ghost is God: now there are not three distinct Gods, but one God, because there is one God and no more in nature, considering that the thing which is infinite is but one, and is not subiect to multiplication: and the Father is this one God, as also the Sonne and the holy Ghost. And as these three persons are one in nature, so whatsoever agrees to God simply considered, agrees to them all three. They are all coequall and coeternall: all most wise, iust, mercifull, omnipotent, by one & the same wisdom, iustice, mercy, power. And because they haue all one godhead, therefore they are not onely one with another, but also each in other, the Father in the Son, and the Sonne in the Father, and the holy Ghost in them both. And wee must not imagine that these three are one God, as

though

6 Heb. 1.3.

Gal. 4.8.

though the Father had one part of the godhead, the Sonne another part, & the H. Ghost a third. For that is most false, because the infinite and the most simple godhead is not subject to composition or diuision: but every person is whole God, subsisting not in a part; but in the whole godhead: and the whole entire godhead is communicated from the father to the sonne, & from both father and sonne to the holy Ghost. But some may yet say, that this doctrine seemes to be impossible; because three creatures, as for example, *Peter, Paul, Timotheus*, being three persons, and so remaining, can not haue one and the same nature, that is, the same bodie and the same soule. *Ans.* Three or moe men may haue the same nature (*b*) in kinde, but the truth is, they cannot possibly haue a nature which shall be one and the same (*c*) in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therefore diuisible and separable one from another. Hereupon it comes, that the persons of men are not only distinguished by proprieties, but also diuided and sundered one from another. And though *Peter, Paul, Timotheus*, haue all one common and vniuersall soule, yet they three are not one man, but three men. Now it is otherwise with the diuine nature or godhead which is vncreated & infinite, and therefore admits neither composition nor diuision, but a distinction without any separation: so as the three persons subsisting in it, shall not be three gods, but one and the same God. b spirit.  
c Numbers.

Yet further some will object, that it is truly said of the Father, that he is God, but the same godhead is not in the sonne, nor in the holy Ghost; for the Son and the holy Ghost haue their beginning from the Father. *Ans.* The Sonne and the holy Ghost haue not a beginning of their nature or of their godhead from the Father, but of their person onely: the person of the Sonne is from the Father, and the person of the holy Ghost, is both from the Father & from the Sonne: but the godhead of all three persons is vncreate & vnbegotten, and proceeding from none. Yet some may say, both the Sonne and the holy Ghost haue receiued from the Father all their attributes, as wisdom, knowledge, power, &c. Now he that receiveth any thing from another, is in that respect inferiour to him that giueth it: and therefore the Son and the holy Ghost are not God as he is. *Ans.* We must know, that which the Sonne receiveth of the Father, he receiveth it by nature, and not by grace; and he receiveth not a part but all that the Father:

Father hath, saving the personall proprietie. And the holy Ghost receiveth from the Father and the Sonne by nature, and not by grace: and therefore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferiour to him, but equall with him. And thus much is both necessarie and profitable to be learned of the vnion betwene the three persons in Trinitie, whereby they beeing three haue all one and the same godhead.

3 The second point to be considered is, that though these three haue but one godhead, and all make but one God: yet they are distinguished one from another for the Father is the Father, and not the Sonne, or the holy Ghost: the Sonne is the Sonne and not the Father, nor the Holy ghost: and the Holy ghost is the Holy ghost, not the Father nor the Sonne. This distinction of the persons is notably set forth vnto vs in the baptisme of our Saviour Christ: where it is said, that *when Iesus was baptized, he came out of the water*: there is the second person: and the Holy ghost descended vpon him in the forme of a doue; there is the third person: and the Father the first person pronounced from heaven, that he was his onely beloued Sonne in whome he was well pleased. And we must not conceiue this distinction in such manner as though these three, Father, Son, and Holy ghost were three names of one God. For the three persons doe not in name or word, but really in truth distinctly subsist in the same Diuine nature. Neither must we imagine that the three persons are three formes or differences of one God, as some heretikes haue dreamed, who taught that the Father alone is God, and that he is called a Father in one respect, the Sonne in another, and the Holy ghost in a third. For this were nothing else but to make the personall proprietie to be nothing but imaginarie accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons or forth of them. For the personall relations though in (b) minde they may be distinguished from the Diuine essence, yet (c) indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternitie then a Trinitie: for the godhead is one, the Father another, the Sonne a third, and the Holy ghost a fourth. Thus some heretikes haue objected against the distinction of the Trinitie: but it is vntrue which they say. For the godhead must not be souered from the Father, nor from the Sonne,

nor

Math. 3. 16.

37.

b Ratione.  
c Essentia.

nor from the Holy ghost: for the Father is God or the whole godhead; so also is the Sonne and the Holy ghost: and the godhead likewise is in every one of these three persons, and every one of them subsisting in the godhead; and the godhead must be conceived to be in them all, and not as a fourth thing out of them. And therefore wee must still maintaine, that these three persons are distinguished and not diuided, as three men are diuided in being and substance: for this diuision can not be in them, because all three haue one diuine nature and one godhead. This is the mysterie of all mysteries to be receiued of vs all, namely, the Trinity of the persons in the vnitie of the godhead. This forme of doctrine must bee retained and holden for these causes. 1. Because by it wee are able to distinguish this true God from all false gods and idols. II. Because among all other points of religion this is one of the chiefeest, being the very foundation thereof. For it is not sufficient for vs to know God as we can conceiue of him in our owne imagination: but we must know him as he hath reuealed himselfe in his word. And it is not sufficient to saluation to beleue in God confusedly; but we must beleue in one God distinct into three persons, the Father, the Sonne, the Holy ghost: yea and more then this, we must hold and beleue that God the Father is our Father, the Sonne our redeemer; the Holy ghost our sanctifier and comforter. Well then, if we must in this manner beleue in God, then we must also know him: for we can haue no faith in the thing which is utterly vnkowne. Wherefore if we would beleue in the Father, Sonne, or Holy ghost, we must know them in part, *Ioh. 17: This is life eternall to know thee the only God; and whom thou hast sent Iesus Christ. Ioh. 14. 17. The world cannot receiue the spirit of truth, because it hath neither seene him nor knoweth him. 1. Ioh. 2. 23. Who soeuer denieth the Sonne hath not the Father.* Thirdly, this doctrine directs vs. in worshipping God aright: for vnyty in trinity, and trinitie in vnyty is to be worshipped: one God must be worshipped in the Father, in the Sonne, and in the Holy ghost: and if we worship God the father without the sonne and the Holy ghost: or if we worship the sonne without the father and the Holy ghost: and the holy Ghost without the father and the sonne, we worshipping nothing but an Idol. A gaine, if we worship the three persons not as one God; but as three Gods, then likewise we make three Idols.

Note

Note further, that of all the three persons, the first person the Father is set in the first place, and is described to vs by three things. I. by his title that he is a *Father*. II. by his attribute that he is *Almighty*. III. by his effect, that he is *maker of heauen and earth*: of these in order as they lie in the Creede. And first of the title (*Father*.) It may seeme that he hath some prerogative over the Sonne and the holy Ghost, because he is set before them: but we must know, that he is set before them neither in regard of time, nor of dignitie, for therein all three are equall, but in regard of order onely. The Father is the first, the Sonne the second, and the holy Ghost the third: as may appeare by this similitude. If three Emperours equall in dignity should meete all in one place, being equall also in power and maiestie, if all three should sit downe though one be no better then another, yet one of them must needs sit downe the first, and another in the second place, and then the third: but yet we cannot say, that he which sate downe first is the chiefest. And so it is in the Trinity, though none be greater or aboue another, yet the Father is in the first place, not because he is before the Sonne, or the holy Ghost in dignity or honour, but because he is the fountaine of the deity, the Sonne being from him, and the holy Ghost from them both.

The meaning.

Mat. 23. 9.

Now let vs come to the title of the first person. The name *Father* in Scriptures is ascribed either to God taken indefinitely, and so by consequent to all the three persons in Trinity: or particularly to the first person alone. For the first, God is a father properly and principally, according to the saying of Christ, *Call no man father upon earth for there is but one your father which is in heauen*, that is, principally: whereas earthly parents, whom we are commanded to worship and honour, are but certaine images or resemblances of our heavenly Father, having this blessing that they are fathers from him. And herupon this title agrees to men, not simply, but so farre forth as God honoureth them with fatherhood in calling them to be fathers, whereas God himselfe receiues this honour from none. God is termed a Father in respect both of nature and grace. Hee is a father in regard of nature, because he created and governeth all things. In this regard he is called the (*b*) *Father of spirits*, and (*c*) *Adam* is called the sonne of God. He is a Father in respect of grace, because we are regenerate by him, and accepted to be his sonnes by adoption through the merite of Christ. And in this respect the second person

4 Heb. 12.

9.

c Luk. 3. 38

person as well as the first is called <sup>d</sup> a Father, and said to haue / *Esa. 9. 6.*  
 an off-spring (e) or seede and (f) children. But when the name of / *Esa. 53. 10.*  
 Father is giuen to the first person, it is done vpon a speciall con- / *Esa. 2. 13.*  
 sideration, because he is a Father by nature to the second person,  
 begetting him of his owne substance before all worlds. By this it  
 appeares, that out of the title of the first person, we may fetch a  
 description thereof on this manner. The Father is the first per-  
 son in Trinitie, begetting the Sonne. Now to beget is the per-  
 sonall proprietie whereby he is distinguished from the other two.  
 If it be said that creatures doe beget, and that therefore to beget  
 is not proper to the Father: the answer is, that in this point  
 there are many differences betweene God the Father and all  
 creatures. First, the father begets the sonne before all eternitie:  
 and therefore God the father begetting, and the sonne begot-  
 ten are equall in time: whereas in earthly generation the father  
 is before the sonne in time. Secondly, God the father begets  
 his Sonne by communicating to him his whole essence or god-  
 head, which cannot be in earthly parents vlesse they should be  
 abolished and come to nothing. Whereas neuerthelesse, God  
 the Father giuing his whole nature to his sonne, retaines the  
 same still, because it is infinite. Thirdly, the father begets the  
 sonne in himselfe and not forth of himselfe: but in earthly ge-  
 neration the father begetting is forth of the childe, and the childe  
 forth of the father. And that must not trouble vs which here-  
 tiques alleadge against this doctrine, namely, that if the father  
 who is of one nature with the sonne, did beget the sonne, then he  
 did beget himselfe: for the godhead of the father doth not be-  
 get either the godhead or the person of the sonne: but the person  
 of the father begets the person of the sonne, both which so one  
 godhead are really distinct.

Thus wee see what the Father is. Now to beleue in the  
 father, is to be perswaded, that the first person in Trinitie, is *Ier. 2. 4. 29.*  
 the father of Christ, and in him my father particularly, and that *Math. 6. 4.*  
 for this cause I intend and desire for ener to put my trust in  
 him.

The duties which we may learne hence are manifold. And  
 here wee haue occasion offered first of all to consider who is  
 our father by nature. *I shall say to corruption (saith Iob) thou Iob 17. 14.*  
*art my father: and to the worme, thou art my mother.* Seeing  
 God vouchsafeth this great prerogative to them that loue  
 him



him, that hee will be their Father: therefore *Iob* in consideration hereof would haue every man to haue recourse to his owne naturall condition; to see who is his father by nature. *Iob* saith, corruption is his father: but if we marke well the condition of our nature, we shall further see every man to be the childe of wrath, and that *Sathan* is his father: for so long as a man walkes in his sinnes (which every man doth by nature) so long doth he shew himselfe to be the liuely childe of the diuell. And thus

*Ioh. 8. 44.*

*Christ* reasoneth against the Scribes and Pharisees: *Ye are of your father the diuell, and the lusts of your father yet will doe.* And true it is, no childe is so like his father that begate him, as every man by nature is like the diuell: and the whole tenour and course of his naturall life without grace is a liuely resemblance of the disposition of *Satan*. Secondly, every one that beleeueth God to be a Father, and in *Christ* his Father, must as a good childe be obedient to his Fathers will. So *Salomon* saith, *A wise sonne maketh a glad father.* How? By doing his will: and therefore when one tolde our Saviour *Christ* that his mother and brethren stood without,

*Provl. 10. 1.*

desiring to speake with him, he said, *Who soeuer shall doe my Fathers will which is in heauen, the same is my father, my sister, and my brother:* where we may note, that he that will haue God the Father to be his father, and *Christ Iesus* his brother, must do the will of God the Father. And hence God saith, *If I be a master, where is my feare? If I be a father, where is my honour?* Where is plainly taught this second dutie, that if God be our Father, then as good children we must shew obedience vnto him: but if we disobey him,

*Math. 12.*

40.

then we must know, that that former saying of *Christ* will be verified vpon vs: that because men do the lusts of the diuell, therefore they are the children of the diuell. But lest this fearefull sentence be verified of vs, it is the dutie of every man that maketh this confession, that he beleeueth God to be his Father, first to labour to know Gods will; and secondly, to performe continuall obedience vnto the same: like vnto a good childe that would faine please his father, and therefore is alwaies readie to doe the best he can. And without doubt that man which vnfaignedly takes God for his Father, is then most grieved, when as by any sinne he displeaseth him, and no other crosse or calamitie is so grievous vnto him. The greatest griefe that the prodigall sonne vpon his repentance had, was that he had offended his father by sinning against heaven, and against him: the same also must be

*Mal. 1. 6.*

our

our grieve: and all our care must be set on this, to consider how we may be obedient children to this our louing Father. Thirdly, that man that beleeueth God to be his Father, must imitate and follow him: for it is the will of God that his children should be like vnto himselfe. Now we follow God especially in two things. I. In doing good to them that persecute vs: so saith our Sauour Christ, *Pray for them that hurt you, that you may be the children of* Math. 5. 44. *your Father which is in heauen: for he maketh the Sonne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heavenly Father is mercifull: for he is a Father of the fatherlesse: and therefore he that will be a sonne of this Father Psal. 68. 5. must be mercifull to his poore brethren, as Iob saith of himselfe, *I was the eyes to the blinde, and I was the feete vnto the lame: I was a Father vnto the poore.* Fourthly, seeing we beleue God to be our Father, we are hereby taught to vse moderate care for the things of this life: for if a man know himselfe to be the childe of God, then he also knowes that God will provide for him, as we know in a family the father prouideth for all. Now God is a Father, and his Church is his family; therefore if thou wilt be a member of Gods Church, and a childe of God, thou must cast thy care on God, and follow the counsell of Christ: *Be not too carefull for your life what ye shall eat, or what ye shall drinke.* And marke his reason drawne from the point which we haue in hand. *The fowles of heauen* (saith he) *they neither sowe nor reape, nor carrie in barnes; and yet your heavenly Father feedeth them: are not ye much better then they?* But alas, the practise of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the meanes of their saluation: all their mindes are set on the things of this life, when as Christ saith, *First seeke the kingdom of heauen, and therighteousnes thereof, and all these things shall be ministred vnto you.* If you should see a young man provide for himselfe, and no man else for him, we would presently say, surely his father is dead: even so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that he takes him for no father of his. Fifthly, if God be our Father, then we must learne to beare any crosse patiently that he shall lay vpon vs, either in body or in minde, & alwaies look for deliverance from him for whom the Lord loueth, then he chastiseth: and if ye indure chastising (saith the Apostle) *God offereth himselfe vnto you as vnto* Heb. 12. 7. *children:*

redeth

Math. 6. 16.

read this

children: which may appeare more plainly by this comparison. If two children should fight, and a man comming by, should part them, and after beate the one, and let the other goe free: euery man that seeth this will say, that the childe which he beates is his owne sonne. Euen so, when God chastiseth vs, he sheweth himselfe vnto vs as a father, if we submit our selues. Now if our earthly fathers corrected vs and we gave them reuerence, taking it patiently: should we not much rather be in subiection to the father of spirits that we may liue? Therefore the conclusion is this: if we displease God, be ye sure, he will correct vs, and when his hand is vpon vs wee must not murmur against him, but beate it with a milde spirit: and furthermore when we are vnder the crosse, we must alwaies looke for deliuerance from this our father onely. If a sonne when he is beaten should flee to his fathers enemies for helpe and counsell, it would argue that he were but a gracelesse childe. Sundry and diuers calamities and crosses befall men in this life, which they can not brooke: and therefore it is a common practise of many among vs in these daies, when Gods hand is vpon them, to goe for helpe to the diuell; they seeke for counsell at witches and wise men (as I haue said) but let them looke vnto it, for that is the right way to double their misery, and to shew themselves lewde children. Lastly, if we confesse and beleue God to be the father of Christ, and in him our father also, then in regard of our conuersation, we must not frame our selues like vnto the world: but the course of our liues must

1. Cor. 6. 18. be in righteousnesse, and true holinesse. *Paul* exhorteth the Corinthians to separate themselves from idolaters, alleading the place out of the old Testament, where the Lord biddeth the Israelites to come out from idolaters, and to touch no vncleane thing: and the reason followeth out of *Jeremy*, that if they doe so, then God will be their father, and they shall be his children, euen his sonnes and daughters: which reason *Paul* vrgeth in the next chapter to this effect: considering we haue these promises, that therefore we should cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto holinesse in the feare of the Lord: where, if we marke the place diligently, we shall finde this lesson, that euery man who takes God for his father, must not onely in this sinne of idolatrie, but in all other sinnes separate himselfe, that men by his godly life may know whose childe he is. But some will say, this exhortation is needlesse amongst vs, for we haue no cause

cause to separate our selues from others, because all among vs are Christians, all beleue in God and are baptized, and hope to be saued by Christ. *Ans.* In outward profession, I confesse, we carrie the shew of Christians, but indeed and truth, by our liues and conuersations, very many among vs deny Christ: for in euery place the common practise is, to spend the time in drunkenness and surfetting, in chambering and wantonness: yea, great is the company of those that make a trade of it: take this lewd conuersation from many men, and take away their liues. And on the Lords day it may be seene both publikely and priuately, in houses and in the open streets, there is such reuell, as though there were no God to serue. In the sixe daies of the weeke, many men walke very painefully in their callings: but when the Lords day commeth, then euery man takes license to doe what he will: and because of the Princes lawes, men will come formally to the Church for fashions sake: but in the meantime, how many do nothing else but scorne, mocke, and deride, and as much as in them lyeth, disgrace both the word and the ministers thereof: so that the common saying is this: Oh hee is a precise fellowe, he goes to heare sermons, he is too holy for our company. But it stands men in hand to take out a better lesson, which is, if we will haue God to be our Father, wee must shew our selues to be the children of God by repentance and newnesse of life: he cannot be but a gracelesse Childe, that will leade a rebellious life against his fathers minde. Let vs then so behaue our selues, that we may honour our Father which is in heauen, and not dishonour him in our liues and callings: rather let vs separate our selues from the filthinesse of the flesh, loathing those things which our Father loatheth, and fleeing from those things which our Father abhorreth.

And thus much for the duties. Now follow the consolations which arise from this point. But first we are to know that there are three sorts of men in the world. The first are such as will neither heare nor obey the word of God. The second sort are those which heare the word preached vnto them, but they will not obey: both these sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods word; so they make conscience of obeying the same in their liues and callings: and these are they to whom the consolations that arise out of this place, doe rightly belong, and

must be applied.

First therefore, seeing God the Father of Christ, and in him the Father of all that obey and doe his will, is our Father, here note the dignitie and prerogative of all true believers: for they are sonnes and daughters of God, as saith S. Iohn, So many  
 Ioh. 1. 12. *as receiued him, to them he gave a prerogative to be the sonnes of God: even to them that beleue in his name.* This priuiledge will appeare the greater if we consider our first estate; for as *Abraham* saith,  
 Gen. 18. 27. *We are but dust and ashes,* and in regard of the deprauation of our natures, we are the children of the diuill, therefore of such rebels to bee made the sonnes of God, it is a wonderfull priuiledge and prerogative, and no dignitie like vnto it. And to enlarge it further, he that is the son of God, is the brother of Christ, & fellow heire with him, and so heire apparant to the kingdome of heauen: and in this respect, is not inferiour to the very Angels. This must be laid vp carefully in the hearts of Gods people, to confirme them in their conuersation among the company of vngodly men in this world.

Secondly, if a man doe indoeur himselfe to walke according to Gods word, then the Lord of his mercie will beare with his wants: for as a father spareth his owne sonne, so will God spare them that feare him. Now a father commands his child to write or to apply his booke: though all things herein be not done according to his mind, yet if he finde a readines with a good indoeur, he is content, and faller to praise his Childe writing or learning. So God giueth his Commandement, and though his seruants faile in obedience, yet if the Lord see their hearty indoeur, and their vnsained willingness to obey his will, though with sundry wants, he hath made this promise and will performe it, that as a father spareth his sonne, so will hee spare them. If a childe be sicke, will the Father cast him off? Nay, if through the grievousnesse of his sicknesse he cannot take the meate that is giuen him, or if he take it, and for faintnesse picke it vp againe, will the father of the childe thrust him out of dores? No: but he will rather pittie him. And so when a man doth indoeur himselfe through the whole course of life to keepe Gods commandements, God will not cast him away, though through weakenesse he faile in sundry things and displease God. This prerogative can none haue, but he that is the child of God: as for others when they sin, they do nothing els but draw downe Gods  
 iudge.

Mal. 3. 17.  
 Psal. 103.  
 13.

iudgements vpon them, for their deeper condemnation.

Thirdly, hence we learne, that the childe of God can not wholly fall away from gods fauour, I do not say, that he can not fall at all; for he may fall away in part, but he can not wholly. Indeede so oft as he sinnes, he deprives himselfe wholly of gods fauour as much as in him lyeth: yet god for his part stil keepeth the minde and purpose of a father: *David* loued his sonne *Abfalon* wonderfully, but *Abfalon* like a wicked sonne played a lewde prank, and would haue thrust his father out of his kingdome: And *David* although he was sore offended with *Abfalon*, and shewed tokens of his wrath, yet in heart he loued him, and neuer purposed to cast him off. Hereupon when he went against him, he commanded the Captaines to intreate the young man *Abfalon* gently for his sake. 1. Sam. 18. And when he was hanged by the haire of the head in pursuing his father, then *David* wept and cried, *O my sonne Abfalon, my sonne Abfalon, would God I had dyed for thee, Abfalon my sonne.* And so it is with God our heavenly Father, when his children sin against him, and thereby lose his loue and fauour, and fall from grace, he forsakes them: but how far? Surely he shewes signes of anger for their wickednes, and yet indeede his loue remaines towards them still: and this is a true conclusion, the grace of God in the adoption of the elect is vnchangeable, & he that is the childe of God can neuer fall away wholly or finally. On the contrary, that is a bad and comfortlesse opinion of the Church of Rome, which holdeth that a man may be iustified before God: and yet afterward by a mortall sinne, finally fall from grace and be condemned. *Torren. con- fess. Aug.*

Fourthly, the childe of God that takes God the Father for his father, may freely come into the presence of God, & haue liberty to pray vnto him. We know it is a great priuiledge to come into the chamber of presence before an earthly prince: and few can alwaies haue this prerogative though they be great men: yet the kings owne sonne may haue free entrance, and speake freely vnto the king himselfe, because he is his sonne. Now the children of God haue more prerogative then this: for they may come into the presence, not of an earthly king, but of Almighty God the king of kings; and as they are the sonnes of God in Christ, so in him they may freely speake vnto God their father by prayer. And this ouerthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to



speake to God by prayer through the intercession of Saints: for they say, the presence of God is so glorious, that we may not bee so bold, as of our selues to speake vnto him; but needs must haue the intercession of others.

Lastly, God will prouide for all his Church and children all things needfull both for their bodies and soules: so our Sauour Christ bids his Disciples take no thought what they should eate or what they should drinke, or wherewith they should bee clothed, adding this reason, *For your heavenly Father knoweth all your wants.* And if we take thought, it must be moderate, and not distrustfull: it is a part of the fathers duty to prouide for his family and children, and not the children for the father. Now shall an

earthly father haue this care for his children: and shall not our heavenly Father much more prouide for those that feare and loue him? Nay, marke further, in Gods Church there be many hypocrites which receiue infinite benefits from God, by reason of his elect children with whom they liue: and we shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorra receiued many benefits by reason of righteous *Lot*: and when the Lord was purposed to destroy Sodome, he was faine to pull *Lot* forth of the citie: for

Gen. 19. 22 the text saith, the Angell of the Lord, *could not doe any thing till he was come out of it.* So also in *Pauls* dangerous voyage towardes Rome, all the men in it fared better for *Pauls* company: for the Lord told *Paul* by an Angell, that there should be no losse of any mans life, for the Lord had giuen to him all that sailed with him. And

And vndoubtedly if it were not for some few that feare God, he would powre downe his vengeance vpon many nations and kingdoms, there is such excelsse of wickednesse in all sorts. Again, if the Lord doe thus carefully prouide for his Children all kinde of benefits, what a wonderfull wickednesse is this, for men to get their liuing by vngodly meanes: as vsurie, carding, dicing, and such like exercises. If a man were perswaded that God were his Father, and would prouide sufficiently both for his bodie and soule, so that vsing lawfull meanes he should euer haue enough: out of all doubt he would neuer after the fashion of the world vse vnlawfull and prophane meanes to get a liuing. But this proueth, that howsoeuer such men say, God is their Father, yet in deede they deny him.

And thus much of this Title, *Father*, the first thing whereby

the first person is described. Now followeth the second point, namely his attribute of *omnipotencie* in this word *almightie*. And whereas the Father is said to be Almighty, it is not to be understood as though the Son were not Almighty, or the holy Ghost not Almighty: for every propriety and attribute (saue the personall properties) is common to all the three persons. For as God the Father doth impart his God-head vnto the Sonne, and to the holy Ghost, so doth he communicate the proprieties of the god-head to them also.

God is omnipotent two waies: I. Because hee is able to doe whatsoeuer he will. II. Because he is able to doe more then hee will doe. For the first, that God is able to do whatsoeuer he will, *David* saith: *Our God is in heauen; and hee doeth whatsoever hee will*: for there is nothing that can hinder God, but as hee willeth, so every thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine where *Iohn Baptist* saith: *God* Mat. 3.9. *is able of these stones to raise up children vnto Abraham*: for though God can doe thus much, yet he will not doe it. So likewise when Christ was betrayed, the father could haue giuen him more then twelue legions of Angels to haue deliuered him out of their hands: but yet he would not: and the like may be said of many other things. The Father is and was able to haue created another world, yea a thousand worlds; but he would not, nor wil not. And likewise Christ being vpon the crosse, was able at their bidding, to haue come downe, and saued himselfe from death; but he would not: and therefore this is true, the Lord can doe any thing that he willeth to be done actually, yea and more then hee will. But some will say, God cannot do some things which man can doe, as God cannot lie, nor deny himselfe: and therefore he is not omnipotent. *Answer*. Although some haue thought that God could doe euen these things, and that he did them not, because he would not: yet we must know and beleue that God Tit. 1.2.  
2. Tim. 2.13 can neither lie, nor denie himselfe: indeede man can doe both, but these and many other such things if God could doe them, he could not be God. God indeede can do all things which shew forth his glorie and maiestie: but such things as are against his nature, hee cannot doe, as for example: God cannot tyme, and therefore cannot lie: and because he cannot doe these things, for this very cause he is omnipotent: for these & such like, are works of omnipotency: which if God could do, he should euen by his 1. Cor. 13.8  
2. Tim. 2.14

owne word be iudged impotent. Secondly, he cannot doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the sunne doth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of the Church, which in their transubstantiation make the body of Christ, (whose essentiall propertie is to be onely in one place at once) to be circumscribed, and not to be circumscribed: to be in one place, and not to be in one place.

And thus much for the meaning. Now follow the duties whereunto wee are mooued by this doctrine of Gods omnipotencie.

1. Pet. 5. 6.

First, whereas God the Father is said to bee *Almightie*, wee are taught true humiliation: *Humble your selues vnder the mightie hand of God*, saith *Peter*: where hee giueth an exhortation to humilitie, and alleadgeth the cause, because God is *Almightie*. To make this more plaine: Euerie one of vs was borne in sinne, and by nature wee are most wretched in our selues: now what an one is God? Surely hee is able to doe whatsoeuer hee will, yea and more then he will, and is able to destroy such as rebell against him every moment. Therefore our dutie is, to cast downe our selues for our sinnes in his presence. This true humiliation was that which our Sauour Christ would haue brought the young man in the Gospell vnto, when he bad him goe sell all that he had, and giue to the poore. Therefore whosoever thou art, take heede thou must: for if thou runne on in thy wickednesse, and still rebell against God, it is a thousand to one at length he will destroy thee. For he is an Almighty God, and able to doe whatsoeuer he will: his hand is mighty, it bootes not a man to strue with him: for he was neuer yet overmastered, and for this cause we must needs cast downe our selues

Heb. 10. 31.

vnder his hand. *It is a fearefull thing* (saith the holy Ghost) *to fall into the hands of the liuing God*: therefore if wee would escape his heauy and terrible displeasure, the best way for vs is, to abase our selues, and be ashamed to follow our sinnes. Christ biddeth vs not to feare him that is able to kill the body, and can go no further:

Mat. 10. 28.

*but we must feare him: that is able to cast body and soule into hell fire*. Example of this we haue in *Dauid*, who when he was persecuted by his owne sonne *Abshalon*, he said vnto the Lord, *If he shall*

2. Sam. 15. 24.

*say, I haue no delight in thee, behold beere I am, let him doe to me as*

seemeth

*seemeth good in his eyes.* But some will say, I will liue a little longer in my sinnes, in lying, pride, Sabbath-breaking, in swearing, dicing, gaming, and wantonnesse: for God is mercifull, and in my old age I will repent. *Answe.* Well, sooth not thy selfe: but mark, vially when God holds backe his hand for a season, he doth as it were, fetch a more mightie blow, for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before God, and doe not strue against him: his hand is mightie, and will overthrow thee. Though thou hadst all learning, wisdom, might, riches, &c. yet (as Christ said to the young man) one thing is wanting, that thou shouldest be humbled. And vntill thou be humbled, nothing is to be looked for, but Gods iudgements for sinne.

Secondly, seeing God is *Almightie*, we must tremble and feare at all his iudgements, we must stand in awe, quake, and quier at them: as the poore childe doth, when he seeth his father come with therod. Example of this we haue often in Gods word, as when the sonnes of *Aaron* offered strange fire before the Lord, he sent fire from heaven, and burned them vp. And though *Aaron* was verie sorrie for his sonnes: yet when *Moses* tolde him, that the Lord would bee glorified in all that came nigh him; then the text saith, *Aaron held his peace.* So also we read that the Apostles reprooued *Peter*, for preaching vnto the Gentiles: but when *Peter* had expounded the things in order which hee had seene, then they held their peace and glorified God. As also *David* saith: *I held my tongue, O Lord, because thou didst it.* *Isaiah* saith, *In hope and silence is true fortitude.* If a man be in trouble, hee must hope for deliuerance, and be quiet and patient at Gods iudgements. But the practise of the world is flat contrary. For men are so farre from trembling at them, that they vse to pray to God, that plagues, curses, and vengeance may light vpon them, and vpon their seruants and children. Now the Lord being a mighty God, often doth answerably bring his iudgements vpon them. Again, many caried with impatiency, with themselves hanged or drowned: which euils they thinke shall neuer befall them: yet at the length God doth in his iustice bring such punishments vpon them according as they wished. And (which is more) in all ages there haue been some which haue scorned and mocked at Gods iudgements. Hereof we had not farre hence a most fearful example. One being with his companion in a house drinking on the

Anno. 1592  
In Cam-  
bridgeshire

Lords day, when he was ready to depart thence, there was great lightning and thunder: whereupon his fellow requested him to stay, but the man mocking and jesting at the thunder and lightning, said (as report was) *it was nothing but a Knaue Cooper knocking on his tubs*; come what would, he would go; and so went on his journey: but before he came halfe a mile from the house, the same hand of the Lord which before he had mocked; in a cracke of thunder stroke him about the girdle-lead, that hee fell downe starke dead. Which example is worthy of our remembrance, to put vs in minde of Gods heavy wrath against those which scorn his iudgements: for our dutie is to tremble and feare: and it were greatly to be wished, that we could with open eye behold the terriblenesse and fearefulnesse of Gods iudgements: it would make a man quake & leaue off sinne. If a man passe by some high and dangerous place in the night when hee cannot see, he is not afrayde; but if ye bring him backe againe in the day, and let him see what a steepe and dangerous way hee came; he will not be perswaded to passe the same way againe for any thing: so it is in sining: for men living in ignorance and blindness, practise any wickednesse, and doe not care for Gods iudgements: but when God of his goodnes bringerh them back, and openeth their eyes to see the down-fall to the pit of hell, and the iudgements of God due to their sinnes: then (they say) they will neuer sinne as they have done, but become new men, and walke in the way to eternall life.

Thirdly; we are taught by the Apostle *Paul*, that if we be to doe any duty to our brethren, as to releue them, we must doe it with chearefulnesse: for hee laboureth to perswade the Corinthians to chearefull liberalitie; and the reason of his perswasion is, *because God is able to make all grace able to abound towards them*. Wherealso this dutie is taught vs, that seeing God is omnipotent, and therefore able to make vs abound, therefore wee must giue chearefully to our poore brethren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their sinnes, euen from their cradle; some in wantonnesse, some in drunkennesse, some in swearing, some in idlenesse, and such like: out of this place to all such there is a good lesson, namely, that euerie one of them doe now become new men, and repent of all their sins, for all their life past. For marke what *Paul* saith of the Iewes which are cut off from Christ the-  
rough



rough vnbefese, and haue so continued in hardnesse of heart, & desperate malice against him, almost 16. hundred years: If (saith he) they abide not still in vnbefese they may be grafted into their olue againe: and his reason is this, because God is able to graft them in againe. Euen so though we haue liued many yeares in sinne, (and sure it is a dangerous and fearefull case for a man to liue, 10, 30, or 40. yeares vnder the power of the diuill:) yet wee must know that if wee will now liue a new life, forsake all our sinnes, and turne to God, we may be receiued to grace, and be made a branch of the true olue, though we haue borne the fruites of the wilde olue all our life long. But some will obiect, that they haue no hope of Gods fauour, because they haue beene so grievous sinners, and continued in them so long. *Ans.* But know it, whosoever thou art, God is able to graft thee in; and if thou repent, he will receiue thee to his loue and fauour. This must be obserued of all, but especially of such as are old in yeares, and yet remaine ignorant without knowledge, they must turne to the Lord by repentance: otherwise, if they continue still profane and impenitent, they must know this, that their damnation comes post haste to meete them, and they to it.

And thus much for the duties. Now follow the consolations which Gods Church reape from this, that God the Father is omnipotent. First, the wonderfull power of God serueth to strengthen vs in prayer vnto God; for he that will pray truly, must onely pray for those things for which he hath warrant in Gods words: all our prayers must be made in faith, and for a man to pray in faith, it is hard: therefore a speciall meanes to strengthen vs herein is the mighty power of God. This was the ground and stay of the leper whom our Sauour Christ cleansed: *Lord (saith he) if thou wilt, thou canst make me cleane.* And in the Lords prayer, when our Sauour Christ hath taught vs to make sixe petitions; in the end he giueth vs a reason, or motive to induce vs to stand vpon, and waite for the benefits before craved, in these words: *Thine is the kingdome, shine is the power, &c.*

Secondly, hence wee learneth this comfort, that all the gates of hell shall neuer be able to preuaile against the least member of Christ. I doe not say they shall neuer be able to assault, or tempt them: for that may be: but they shall neuer overcome them. How (will some say) may we be resolu'd of this? *I answer.* By reason of faith: for if a Christian man doe beleue that God the Father, &c.

Rom. 11. 13

a new  
Life

new

Math. 2.

in



1. Ioh. 3. 4.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Psal. 13.

in Christ his Father, is almighty, no enemy shall ever be able to preuaile against him. So St. Iohn reasoneth *Little children, yet are we of God, and haue overcome them,* that is, all false teachers, *because greater is he that is in you,* that is, Christ Iesus by his holy spirit, who is God, and therefore almighty, *then he that is in the world,* that is, the spirit of satan: therefore you neede not to feare. So David compareth himselfe to a silly sheepe, and saith: *Though I should walke through the valley of the shadow of death,* that is, as it were in the mouth of the Lyon, *yet I will feare none euill: why so?* because the Lord is with him: *thy rodde* (saith he) *and thy staffe comfort me.*

Ephes. 1. 19.

Thus much for the benefits. Now whereas it is said the first person is a Father, as also almighty: ioyne these two together, & hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first person is a Father almighty, wee and enery man must learne to haue experience in himselfe, of the mighty power of this almighty Father. Why, will some say, that is nothing, for the diuell and all the damned soules feelee the power of the Almighty? True indeede they feelee the power of God, namely as he is an almighty Iudge condemning them, but they feelee not the power of an almighty Father: this is the point whereof wee must indeauour to haue experience in our selues. Paul prayeth that the God of our Lord Iesus Christ the Father of glory, would giue unto the Ephesians the spirit of wisdom, to see what is the exceeding greatnesse of his power in them which belene, according to the working of his mighty power which he wrought in Christ. Which place must be considered: for here the Apostle would haue vs haue such a speciall manifestation of Gods power in our selues, like to that which he did once shew forth in Christ. But how did Christ see and finde the power of God as he was a man? *Ans.* Diuers waies: 1. On the crosse he died the first death, which is the separation of body and soule: and he suffered the sorrowes of the second death. For in his soule he bare the whole wrath of God, and all the pangs of hell, and after was buried and laide in the graue, where death triumphed ouer him for the space of three daies. Now in this extremity God did shew his power, in that he raised Christ from death to life. And looke as his power was manifested in Christ the head, so must it be manifested in all his members: for euery man hath his graue, which is naturall sinne and corruption, which we draw from our firrst parents; and looke

looke as a man lyed dead in the graue, and can moue neither  
 hand nor foote : so every man by nature lyeth dead in sinne.  
 Now as God did shew his power in raising Christ from death : so  
 euery one must labour to haue this knowledge and experience  
 in himselve of the mighty power of God, in raising him from  
 the graue of sinne to newnes of life. For thus *Paul* makes a speci- *Paul. 3. 10.*  
 all request, that he might *know Christ, and the vertue of his resurrection*, that is, that he might feele in himselve that power whereby  
 Christ was raised from death to life, to raise him also from the  
 bondage of his sinnes to a new life more and more. Further-  
 more, when Christ was vpon the crosse, and all the gates of hell  
 were open against him, then did he vanquish satan, he beuiled the  
 serpents head, and as *Paul* saith, *he spoiled principalities and powers,* *Col. 2. 15.*  
*and made a shew of them openly, and hath triumphed ouer them in the*  
*crosse*: he ouercame the diuell and all his angels by the power of  
 his almighty Father, and by his owne power as he is God. And  
 euen so must Christian men labour to finde the same power in  
 themselves of this almighty Father, by which Christ did triumph  
 ouer Satani : that by it they may treade him vnder their feete,  
 which men can neuer doe by any power in themselves. Againe,  
 Christ prayeth that that cuppe might passe from him: and yet he  
 saith, *Not my will, but thy will be fulfilled.* For it was necessary that *Luk. 22. 42.*  
 Christ should suffer. And this request was heard, not because he  
 was freed from death, but because God his Father Almighty  
 gaue him power and strength in his manhoode to beare the  
 brunt of his indignation. Now looke as this power was effectuall  
 in Christ Iesus the head, to make him able and sufficient to  
 beare the pangs of hell : so the same power of God, is in some  
 measure effectuall in all the members of Christ, to make them  
 both patient, and of sufficient strength to beare any affliction, as  
*S. Paul* saith: *being strengthened with all might through his glorious*  
*power, unto all patience and long suffering with ioyfulness.* And this *Coloss. 11.*  
 is a notable point which euery one ought to learne: that whereas  
 they confesse God to be their almightie Father, they should here-  
 withall labour to feele and haue experience in themselves, that  
 he is almighty in the beginning and continuing of grace vnto  
 them, and in giuing them power and patience to suffer  
 afflictions. Further, Christ Iesus when the worke of our  
 redemption was accomplished, was lifted vp into hea- *Eph. 1. 20. 11*  
 uen, and set at the right hand of God in heavenly places,  
 farre

farre above all principalities and powers, &c. even by the power of his father: well, as this power was made manifest in the head: so must it be in the members thereof. Every child of God shall hereafter see and feel in himselfe the same power, to translate him from this vale of misery in this life, to the kingdome of heaven. Wherefore to conclude, we have great cause to be thankfull and to praise God for this priviledge, that hee sheweth his power in his children in regenerating them, in making them die vnto sinne, and to stand against the gates of hell, & to suffer afflictions patiently: as also that hee translates them from death to life. And every one should shew his thankfulness in labouring to have experience of this power in himselfe, as *Paul* exhorteth vs in his Epistles to the Colossians and Ephesians: yea, reade al his Epistles, and wee shall finde hee mentioneth no point so often as this, namely the mighty power God, manifested first in Christ, and secondly in his members: and *hee* *accomplisheth all things* *to* *vs* *that* *hee* *will*.

*Phil. 3. 10.* might know Christ, and the vertue of his resurrection. This point is the rather to be marked, because his power in the matter of grace is not to be seene with eye, and few there be in respect, that have felt the vertue thereof in themselves: for the diuell doth mightily shew his contrary power in the greater part of the world, in carrying them to sinne and wickednesse.

*Rom. 8. 18.* Secondly, hence we learne that which *Paul* teacheth, namely to know that all things worke together for the best vnto them that loue God. God is almighty, and therefore able to doe whatsoever hee will: he is also a Father, and therefore is willing to doe that which is for our good. But some will say, we are subiect to many crosses, yea to sinne: what? can our sinnes turne to our good? *Ans.* If God almighty be thy Father, he will turne thine afflictions, yea thy sinnes which by nature are euill, beyond all expectation vnto thy saluation. And thus much God will doe to all such as be obedient vnto him: yet no man must hereupon presume to sinne.

Thirdly, whereas we beleue that God is a mighty father, it serues to confirme Gods children in the promises of mercy revealed in his word. The chiefest whereof is, that if men will turne from their sinnes, and beleue in Christ, they shall not perish, but have life euerslasting. I know some men will make it an easie thing to beleue, especially those which neuer knew what faith meant. But such persons neede no meanes of confirmation of faith:

faith: therefore let all those which have tasted of the hardnesse of attaining vnto it, learne how to stablish their wavering hearts in the promises of God, by the consideration of these 3. points: God is a Father, and therefore he is willing: he is also almighty, and therefore he is able to performe his promises. Hee that will be truly resolved of Gods promises, must haue both these settled in his heart, and build on them as on two foundations: 1. For

It followeth, *Creator of heaven and earth.* Wee have spoken of the Title of the first person: and of his attributes: now we come to speake of his effect, namely the creation: but before we come to it, we are to answer a certaine obiection which may be made. At the first it may seeme strange to some, that the worke of creation is ascribed to the first person in Trinitie the Father: whereas in the Scripture it is common to them all three equally. And first that the Father is the Creatour, it was neuer doubted of: as for the second person the Sonne, that he is Creatour, it is euident: *All things are made by it*, that is, by the Son, who is the substantiall word of the Father, *and without it was made nothing that was made.* And againe it is said, *that God by his Sonne made the world.* As for the holy Ghost, the worke of creation is also ascribed vnto him: and therefore *Moses* saith, *The Spirit mooued vpon the waters:* And *Iob* saith, *His Spirit hath garnished the heavens.* How then is this peculiar to the Father, being common to all the three persons in Trinitie? *Answer,* the actions of God are two-fold: either inward, or outward. The inward actions are those, which one person doth exercise towards another: as the Father doth beget the Son, and this is an inward action peculiar to the Father: and all inward actions are proper to the persons from whome they are. So the Sonne doth receiue the god-head by communication from the Father, and the holy Ghost from them both: and these are inward actions peculiar to these persons. So likewise, for the father, to send his Sonne, is an inward action proper to the father, and cannot bee communicated to the holy Ghost: and the Sonne to be sent by the father onely is a thing proper to the Sonne, and not common to the father, or to the holy Ghost. Now outward actions are the actions of the persons in the Trinity to the creatures: as the worke of creation, the worke of preservation, and of redemption. These and all such actions are comon to all the 3. persons: the father createth, the Sonne createth, and the holy Ghost createth: and so we may say.

*Answer.* We vse not to say, that God doth simply will or decree sinne, but onely in part, adding withall these caueats : 1. That God willeth and decreeth sinne, not properly as it is sinne, but as it hath in it sundry regards and respects of goodnesse, so farre forth as it is a punishment, or chastisement, or triall, or action, or

b *Quoniam  
habet ratio-  
nem cuius,  
non quare-  
mus habere  
rationem de  
factis.*

(b) hath an existence in nature. 1. God can so vse euill instruments, that the worke done by them being a sinne, shall neuertheless in him be a good worke : because he knowes how to vse euill instruments well. If it bee further alleadged, that God willeth no wickednesse, Psal. 5. 5. wee must know, that Gods will is two-fold, generall, and speciall. Generall, whereby God willeth and decreeth that a thing shall be : and by this kinde of will he may be said to will sinne, and that without sinne. For though he decree it thus, yet doth not he instill wickednesse into the heart of any sinner, and his decree is onely for a most excellent end. For in regard of God which decreeth, it (c) is good that there should be euill. To this purpose *Augustine* saith excellently, By an unspeakable manner it comes to passe, that that which is against Gods will, is not without his will. (d) Now the speciall will of God is that whereby he willeth any thing in such manner, that hee approoueth it, and delighteth in it. And thus indeede wee can not say without blasphemy, that God willeth sinne. Thus then wee see in what manner and how farre forth God may be said to decree sinne, that is, to will and appoint the permission of it.

c *Bonum est  
ut sit ma-  
lum.*  
Aug. Enchir.  
ad Latr. c.  
101.  
d *Voluntate  
permissiva  
vult: appro-  
batiua non  
vult.*

Again, it may bee objected thus : If all things bee determined by the vchangeable decree of God, then all things come to passe by an vchangeable necessitie : and men in their actions haue no free-will at all, or libertie in doing any thing. *Answer.* This must be learned as a certaine rule, that the necessary decree of God, doth not abolish the nature of the second causes, and impose necessitie vpon the will of man, but onely order and incline it without any constraint to one part. As for example : when a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods prouidence, (and in that respect necessarily) yet before they come, they had all freedome and libertie in themselves to come or not to come : and Gods eternall counsell did not hinder the libertie of our wills, in comming or not comming, nor take away the same : but onely incline and turne them to the choise of one part. An other example hereof wee may haue in our Sauiour Christ,



Christ, whose state and constitution of bodie, if we regard, he might haue liued longer: yet by the eternall counsell of God, he must die at that place, at that time, at that houre where and when hee died. Whereby we may see, that Gods counsell doth not hinder the will of man, but onely order and dispose it. Which answer being well marked, we shall see these two will stand together: the necessarie and vchangeable counsell of God, and the free will of man. And againe, that the same action may be both necessarie and contingent: necessarie in regard of the highest cause, the counsell of God; not necessarie but contingent in respect of the second causes, as among the rest, the will of man.

Thirdly, some will yet object against this doctrine, that if all things come to passe according to Gods vchangeable decree, then what needs the vsing of any meanes? what needs the preaching of the word, and receiuing of the sacraments? what needs any lawes, Princes, Magistrates, or government? what needs walking in mens ordinarie callings? all is to no end: for let men play or worke, sleepe or wake, let them doe what they will: all is one: for Gods eternall counsell must needs come to passe: therefore it may seeme in vaine for men to busie themselves about such things. *Ans.* But we must know, that as God hath appointed all thing, to come to passe in his eternall & vchangeable counsell; so in the same decree he hath together set downe the means & waies whereby he will haue the same things brought to passe: for these two must neuer be seuered; the thing to be done, and the means whereby it is done. We may reade in the *Acts* in *Pauls* dangerous voyage towards Rome, an Angel of the Lord told *Paul*, that God had given him all that sayled with him in the ship: now the souldiours and mariners hearing this, might reason thus with themselves: Seeing God hath decreed to saue vs all, we may doe what we will, there is no danger, for we shal all come to land aliue: but marke what *Paul* saith; *except these abide in the shippe, ye cannot be safe*: where we see, that as it was the eternall counsell of God to saue *Paul*, and all that were with him: so he decreed to saue all by this particular meanes of their aboad in the ship. King *Ezechias* was restored to his health, and receiued from God a promise that he should haue 15. yeares added to his daies, and the promise was confirmed by signe: now, what doth he? cast off all meanes; no; but as he was prescribed so he applyeth

Act. 27.

Verf. 31.

2. King. 20.



say of the workes of government, and of redemption, and of all outward actions of the persons to the creatures. But some againe may say, how then can the worke of creation, being an outward action of Gods the Creature, be peculiar to the first person the father? I answer, the worke of creation is not so proper to the first person the father, as that it cannot also be common to the rest: for all the three persons ioyntly created all things of nothing; only they are distinguished in the manner of creating.

*Basile de spi-  
ritu sancto.*

*cap. 16.*

*1 Col. 1. 16*

*Rom. 11. 36*

For the father is the cause that beginneth the worke, the sonne puts it in execution, the Holy ghost is the finisher of it. And againe, the father createth by the (b) sonne, & by the Holy ghost: the sonne createth by the Holy ghost, and from the father: the Holy ghost createth not by the father, nor by the sonne; but from the father and the sonne. And this is the reason why the worke of creation is ascribed here vnto the father, because hee alone createth after a peculiar manner, namely by the sonne, and by the holy Ghost: but the Sonne and the holy Ghost create not by the Father but from him.

*1. 1. 1. 1. 1.*

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Thus hauing answered the obiection, we come to speake of the creation it selfe. In handling whereof, we must withall treat of the *Counsell of God*, as being the cause thereof, and of the government of the Creatures, as being a worke of God whereby he continueth the creation. And the order which I will obserue, is first to speake of the *Counsell of God*, and secondly of the execution of his Counsell, which hath two speciall branches, the first the creation, the second the *preservation or government* of things created.

The Counsell of God, is his eternall and vnchangeable decree, whereby he hath ordained all things either past, present, or to come, for his owne glorie. First I call it a decree, because God hath in it set downe with himselfe and appointed as soueraigne Lord, what shall not be, what shall be. I ad further, that all things whatsoever come vnder the compasse of this decree, as *Paul* saith, *hee worketh all things according to the counsell of his will.* And our Saviour Christ saith, that a sparrow cannot fall on the ground without the Father: yea further, hee tels his disciples, that the very hairs of their heads are numbered: meaning that they are knowne and set downe in the Counsel of God. And considering that God is King of heauen and earth, and that most wise, yea wisdom it selfe, and most mightie, yea might and power it selfe:

*Eph. 1. 11.*

*Math. 10.*

*29.*

*Verf. 30.*

selfe: it must needs be that he hath determined how all things come to passe in his kingdome, with all their circumstances, time, place, causes, &c. in such particular manner, that the very least thing that may be, is not left vnappointed and vn disposed.

The counsell of God, hath two properties, eternitie, and vnchangeablenesse. It is eternall, because it was set down by God from euermlasting before all times, as *Paul* saith, God hath chosen the Ephesians to *saluation before all worlds.* And he saith of himselfe, that he was called according to the purpose of God, which was before all worlds. Againe, the same counsell once set downe, is vnchangeable. God saith, *I am Iehouah, and I change not. With God* (saith *S. Iames*) *there is no variablenesse, nor shadow of change.* Now such as God is, such is his decree and counsell. And he being vnchangeable, his counsels also are vnchangeable.

Gods counsell hath two parts: his foreknowledge, and his will or pleasure. His foreknowledge, whereby hee did foresee all things which were to come. His will, whereby in a generall manner he wills and ordaines whatsoeuer is to come to passe, and therefore such things as God altogether willet, cannot come to passe. Now these two parts of the counsell of God must be ioyned together, and not seuered. Will without knowledge is impotent, and foreknowledge without will is idle. And therefore such as hold that God doth barely foresee sundrie things to come, no manner of way either willing or decreeing the issue and event of them, do bring in little better then Atheisme. For if we say that anything comes to passe either against Gods will, or God not knowing of it, or not regarding it, we shall make him either impotent or carelesse, and take the very foundation of Gods providence.

And this decree of God must be conceived of, as the most generall cause of all things; subsisting; being first in order, having all other causes vnder it, and most principall, ouer-ruling all, ouer-ruled by none.

Thus we see what is to be held touching Gods counsell: now for the better cleating of the truth, three obiections of some difficultie are to be answered. First may some man say, if God decree and ordaine all things whatsoever, then he decreeth and ordaineth sinne: but God decrees not sinne in as much as it is against his will: and therefore hee decrees not all things.

Answer

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c. l. l. l.  
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c Bonum est  
ut sit ma-  
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Thirdly, some will yet object against this doctrine, that if all things come to passe according to Gods vnchangeable decree, then what needs the vsing of any meanes? what needs the preaching of the word, and receiuing of the sacraments? what needs any lawes, Princes, Magistrates, or gouernment? what needs walking in mens ordinarie callings? all is to no end: for let men play or worke, sleepe or wake, let them doe what they will: all is one: for Gods eternall counsell must needs come to passe: therefore it may seeme in vaine for men to busie themselves about such things. *Ans.* But we must know, that as God hath appointed all thing, to come to passe in his eternall & vnchangeable counsell; so in the same decree he hath together set downe the meanes & waies whereby he will haue the same things brought to passe: for these two must neuer be seuered, the thing to be done, and the meanes whereby it is done. We may reade in the *Acts* in *Pauls* dangerous voyage towards Rome, an Angel of the Lord told *Paul*, that God had given him all that sayled with him in the ship: now the souldiours and mariners hearing this, might reason thus with themselves: Seeing God hath decreed to saue vs all, we may doe what we will, there is no danger, for we shal all come to land aliue: but marke what *Paul* saith, *except these abide in the shippe, ye cannot be safe*: where we see, that as it was the eternall counsell of God to saue *Paul*, and all that were with him: so he decreed to saue all by this particular meanes of their aboad in the ship. King *Ezechias* was restored to his health, and receiued from God a promise that he should haue 15. yeares added to his daies, and the promise was confirmed by signe: now, what doth he? cast off all meanes? no; but as he was prescribed so he applieth

Act. 27.

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2. King. 20.

a bunch of dry figges to his sore, and vseth still his ordinarie diet. Therefore it is a grosse ignorance and madnesse in men to reason so against Gods decree; God in his vntchangeable counsell, hath decreed and set downe all things how they shall be; therefore I will vse no meanes, but liue as I list: nay rather we must say the contrary; because God hath decreed this thing or that to be done: therefore I will vse the meanes which God hath appointed to bring the same to passe. *A man followe this line.*

Now followes the *Creation*, which is nothing else but a worke of the blessed Trinity, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The first, is the thing by which God did begin and finish the creation. And wee must understand, that at the first God made all things, without any instrument or meanes, and not as men doe which bring to passe their businesse by seruants and helpes, but onely by his word and

Psal. 148. 3. commandement: as the Psalmist saith, *He commanded, and all things were made.* In the beginning God said, *Let there be light*, and there was light: and by the same meanes was the creation of every creature following. The very power of the word and commandement of God was such, as by it that thing was made and had a being, which before was not. It may be demanded, what word this was by which God is said to make all things. *Ans.* The word of God in the Scripture is taken three waies: for the substantiall word, for the sounding or written word, for the operative or powerfull word. The substantiall word, is the second person begotten of the substance of the father. Now howsoever it bee true, that God the Father did create all things by his word, that is, by his Sonne: yet doth it not seeme to bee true that by these words [*God said, let there be, this or that*] that the Sonne is meant. For that word which God gave out in the creation was in time, whereas the Sonne is the word of the Father before all times: and againe, it is a word common to the three persons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any sounding word standing of letters and sillables, and vttered to the creatures after the vsuall manner of men, that was the cause of them: it remaines therefore that all things were made by the operative word, which is nothing but the pleasure, will, and appointment of God, and is more powerfull to bring a thing to passe then all

Gen. 1. 3.

Heb. 1. 3.

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the meanes in the world beside. For Gods willing of any thing is his effecting and doing of it. And this is prooued by *Dauid*, when he saith, *He spake the word, and they were made: he commanded, and they were created.* Hence we must take out a speciall lesson, needfull to be learned of every man. Looke what power God vsed and shewed in making the creatures when they were not, the same power he both can and wil shew forth in recreating and redeeming sinfull men by the pretious blood of *Christ*. By his word he created mans heart when it was not; and he can and wil as easily create in vs all new hearts, specially when wee vse the Psal. 51. 10. good meanes appointed for that end. As, when *Christ* said to dead *Lazarus*, *Lazarus come forth*, he arose and came forth of his grave, though bound hand and foote: so when the Lord speaks to our dead hearts by his word and spirit, we shall rise forth of the grave of our sinnes and corruptions. In the creation of the great world, God said, *Let there be light*, and presently darknesse gave place: and the same he can do to the little world, that is, to man. We are by nature darknesse, and let God but speake to our blinde vnderstandings, our ignorance shall depart, and wee shall bee inlightned with the knowledge of the true God and of his will: as *Paul* saith, *God that commanded the light to shine out of darknesse is he which hath shined in our hearts to give the light of the knowledge of the glorie of God in the face of Iesus Christ.* 1. Cor. 4. 6.

Secondly, God made all creatures without motion, labour, or defatigation: for his very bidding of the worke to beedone, was the doing of it. And this thing no creature can doe, but God onely, though vnto *Adam* labour was without paine before the fall.

Thirdly, the matter and the first beginning of all Creatures was nothing, that is, all things were made, when as there was nothing whercof they might bee made, as *Paul* saith, *God calleth those things which be not, as though they were.* And indeede in the first creation, all things must be made eyther of the essence of God or of nothing: but a creature can not bee made of the essence of God, for it hath no partes, it is not diuisible: and therefore God made all things that were made out of himselfe or his owne essence: the conclusion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, because be-



fore the creation, out of God there was nothing. This must teach vs to humble our selues. Many there be that stand vpon their ancestours: but let them here looke whence they came first, namely, as Abraham saith of himselfe, *of dust and ashes*. And what was this dust and ashes made of? surely of nothing: wherefore euery mans first beginning is of nothing. Well then such men as are carried away with their pedigree and descent, if they looke well into it, they shall finde small cause to boast or bragge. And this consideration of our first beginning must moue vs to true humiliation in our selues.

Fourthly, God in framing his creatures, in the beginning made them good; yea very good. Now the goodnesse of the creature is nothing else, but the perfect estate of the creature, whereby it was conformable to the will and minde of the Creator allowing and approouing of it when he had made it: for a creature is not first good, and then approoued of God: but because it is approued of God, therefore it is good. But wherein, will some say, stands this goodnes of the creature? *I answer*, in three things: I. in the comelinesse, beantie, and glorie of euery worke in his kinde both in forme and constitution of the matter. II. in the excellencie of the vertue which God hath given to it: for as he hath appointed euery creature for some speciall end, so he hath fitted and furnished it with sufficient power and vertue for the accomplishing of the same end. III. in the exceeding benefit and profitablenesse that came by them to man. But since the fall of man this goodnesse of the creature is partly corrupted and partly diminished. Therefore when we see any want, defect, or deformitie in any of them, we must haue recourse backe againe to the apostacie of our first parents, and remember our fall in them, and say with a sorrowfull heart, This comes to passe by reason of mans most wretched sinne, which hath defiled heaven and earth, and drawne a curse not onely vpon himselfe, but vpon the rest of the creatures for his sake, whereby their goodnesse is much defaced.

Fiftly, the end of creation, is the glorie of God, as *Salomon* saith, *God made all things for his owne sake, yea euen the wicked for the day of euill*. And God propounds this principall end to himselfe, not as though he wanted glory, and would purchase it vnto himselfe by the creation; for he is most glorious in himselfe, and his honour and praise beeing infinite, can neither bee increased

increased nor decreased: but rather that he might communicate and make manifest his glorie to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God beholding his glorie in the creation, are moued to testifie and declare the same among men.

The sixth shall be touching the time of the beginning of the world, which is betweene five thousand and sixe thousand yeares agoe. For *Moses* hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with like diligence set downe the continuance of the same to the very birth of Christ. But for the exact account of yeares Chronologers are not all of one minde. Some say there be 3929. from the creation to Christs birth, as *Bernardus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963. as *Melancthon* in his Chronicle and *Fanctius*: some 3970. as *Bullinger* and *Tremellius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day are 1592. yeares, and adding these together, the whole time amounteth. And God would haue the very time of the beginning of the world to be reuealed, first that it might be knowne to the Church, when the covenant of grace was first giuen by God to man, and when it was afterward renewed, & how Christ came in the fulnesse of time, *Gal. 4.* secondly, that we might know that the world was not made for the eternall and ever-living God, but for man: thirdly, that we might learne not to set our hearts on the world and on the things therein which haue beginning and end, but seeke for things eternall in heauen. And before the time which I haue named began, there was nothing beside God, the world it selfe and all things else were vncreated. Some men vse to object and say, What did God all the while before the world was? how did he imploy himselfe? what, was he idle? *Ans.* The Iewes to this bad question made as bad an answer. For they say he was continually occupied in making many little worlds, which he continually destroyed as he made them, because none pleased him, till he made this. But we must rather say, that some things are reuealed which God did then, as that he decreed what should come to passe when the world was: and then the blessed persons in Trinitie did take eternall delight each in other. *If 2. Prou. 8. 30.* ny man will needs know more, let him heare what *Moses* saith, *Secret things belong to the Lord our God, but things reuealed to vs and Deut. 29. 29*

*August. lib. 1. confess. cap. 12.* to our children for enery and let them marke what one eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needes know more of God then hee hath revealed to them: for where God hath not a mouth to speake, there we must not have an eare to heare: therefore our dutie is, to let such curious questions passe.

Gen. I.

Seauently, some may aske in what space of time did God make the world? *I answer,* God could haue made the world, and all things in it in one moment: but he began and finished the whole worke in sixe distinct daies. In the first day hee made the matter of all things and the light: in the second the heauens; in the third day he brought the sea into his compasse, and made the drie land appeare, and caused it to bring forth hearbs, plants, and trees: in the fourth he made the Sunne, the Moone, and the starres in the heauen: in the fifth day hee made the fishes of the sea, the foules of the heauen, and every creeping thing: in the sixth day he made the beasts of the field, and al cattle, and in the end of the sixth day hee made man. Thus in sixe distinct spaces of time, the Lord did make all things: and that especially for three causes. I To teach men that they ought to haue a distinct & serious consideration of enery creature: for if God had made the world in a moment, some might haue said, this worke is so mystical, that no man can speake of it. But for preuenting of this caull, it was his pleasure to make the world and all things therein in sixe daies: and the seventh day he commanded it to be sanctified by men, that they might distinctly and seriously meditate vpon every daies worke of the creation. II. God made the world, & every thing therein in sixe distinct daies, to teach vs, what wonderful power & liberty he had ouer all his creatures: for he made the light when there was neither Sunne nor Moone, nor Starres: to shew, that in giuing light to the world, he is not bound to the Sunne, to any creature, or to any meanes: for the light was made the first day: but the Sunne, the Moone, and the Starres were not created before the fourth day. Againe, trees and plants were created the third day: but yet the Sun, Moone, & the Stars, & raine which nourish & make hearbs, trees, & plants to grow, were not created till after the third day: which shewes plainly, that God can make trees, plants, & hearbs to grow without the meanes of raine, and without the vertue and operation of the Sunne, the Moone, and the Starres. III. He made the world in sixe distinct daies,

daies, and framed all things in this order, to teach vs his wonderfull prouidence ouer all his creatures: for before man was created he provided for him a dwelling place, and all things necessarie for his perpetuall preservation, and perfect happinesse and felicitie. So also he created beasts and cattell: but not before he had made hearbs, plants, and grasse, and all meanes wherby they are preserved. And if God had this care ouer man when as yet he was not: much more will God haue care ouer him now when he is, and hath a being in nature.

And thus much concerning the points of doctrine touching the creation. The duties follow. And first by the worke of creation we may discern the true *Iehouah* from all false gods and idols in the world. This *Esaiab* maketh plaine, bringing in the Lord reasoning thus: *I am God, and there is no other God besides me.* How is that prooued? thus: *I forme the light, and create darkness, I make peace, and create euill: I the Lord doe all these things.* If a man aske thee how thou knowest the true God from all false gods: thou must answer, by the worke of creation: for hee alone is the maker of heaven and earth, and all things in them. This propertie cannot agree to any creature, to any Man, Saint, or Angell: nay, not to all men and all Angels they can not giue being to a creature which before was nothing. Secondly, whereas God the Father is the Creator of all things, and hath giuen vnto man reason, vnderstanding, and abilitie, more then to other creatures, wee are taught to consider and meditate of the worke of Gods creation. This the wise man teacheth vs, saying, *Consider the worke of God.* And indeede it is a speciall dutie of euery man which professeth himselfe to be a member of Gods Church, as he acknowledged God to be the Creator, so to looke vpon his workmanship and view and consider all creatures. A skilfull workeman can haue no greater disgrace, then when hee hath done some famous thing, to haue his friend passe by his worke, and not so much as looke vpon it. If it be demanded for what end must we looke vpon the worke of Gods creation? I answer, that in it we may see and discern Gods power, wisdom, loue, mercie, and prouidence, and all his attributes, and in all things his glorie. This is a most necessary dutie to be learned of euery man: wee thinke nothing too much or too good to bestow on vaine shewes, and plaies, idle sports and pastimes, which are the

vanities of men, and we doe most willingly behold them: in the meane season vtterly neglecting and contemning the glorious worke of Gods creation. Well, the Lord God hath appointed his Sabbath to bee sanctified not onely by the publike ministration of the word, and by priuate prayer, but also by an especial consideration and meditation of Gods creatures: and therefore the dutie of euery man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name, by ascribing vnto him the wisdom, glory, power, and omnipotencie that is due vnto him and appears in the same.

Thirdly, we must giue God the glorie in all his creatures, because he is the Creator of them all. So in the Revelation the foure and twentie Elders fall downe before him, and say, *Thou art worthis, O Lord, to receiue glorie and honour, and power*: giuing this reason: *for thou hast created all things, and for thy wills sake they are and haue beene created.* Reade the *Psal.* 147. and 148. both which tend to this effect, that God must be praised, because he is the Creator of all things, to whome all glorie is due. We know, that when men behold any curious worke of a cunning & skilfull craftsman, straightway they will leaue the worke, and inquire after him that made it, that they may praise his skill. The same is our dutie in this case, when we come abroad, and behold euery where in all the creatures the admirable and vnspokeable wisdom, goodness, and power of God, then we must make hast from the creature, and goe forward to the Creator, to praise and glorifie him: and herein must we shew our selues to differ from brut beasts, in that by the vse and view of Gods creatures, we do returne due glorie, praise, and honour vnto the Creator.

Our fourth dutie is set downe by the Prophet *Amos*, who moouing the people to meeete God by repentance, addeth a reason taken from the creation: *He that formeth the mountaines and createth the windes, which declareth vnto man what is his thought, which maketh the morning darknesse, &c. the Lord God of hosts is his name.* The meaning of the Prophet is this: God is a terrible iudge, and we are as traytors and rebels against him: therefore the best way that we can take is this: he is comming to iudgement, let vs therefore meeete him and fall downe before him, and humble our selues vnder his mightie hand. And the holy Ghost by the Prophet would moue the people to meeete God by serious

rious repentance, by a reason framed thus: If God who is their iudge, be able to create the winds, and to forme the mountaines, and to make the morning darknes: then he is also able to make an eternall iudgement for their confusion. And therefore all such as be impenitent sinners, let them prepare themselves to turne vnto him: and surely if men had grace to lay this to their hearts, they would not live so long in their sinnes without repentance as they doe: nay rather, they would prepare themselves to meete him in the way before he come to iudgement, because he is a Creator, and therefore able to bring infinit punishments vpon them at his pleasure, and to bring them to nothing as hee made them of nothing. And let them know it, whosoever they be that goe forward in their sinnes, that God the creator whensoever he will, can open hell to deuoure them: and that he can shew himselfe as mightie in his iudgement to mens destruction, as he was mightie in the beginning in giuing vs a being when we were nothing. Wherefore notable is the practise of *Dauid*, who inuirtes himselfe to the feare of God by the consideration of his creation, saying, *I am fearfully and wonderfully made.* Psal. 139.

Lastly, those which haue beene impenitent sinners through all their life past, must not onely learne to repent for their sinne, but also endeaupour to performe obedience vnto Gods word. God is a creator, and the thing created should in all respects be conformable to his will: for *Dauid* saith, *Thine hands haue fastened mee, and framed me, giue mee understanding therefore that I may learne thy commandments.* Psal. 119. And good reason: for there is no man of any trade, but he would faine haue all that he maketh & deuise to be vsed: but yet so as the vse thereof must be conformable to the will of the maker. For this cause *Moses* that faithful seruant of God saith, that the people of Israel dealt wrongfully with the Lord, why? *For he hath created them, and proportioned them, he is their father and he bought them: yet they haue dishonoured him by corrupting themselves towards him by their vice.* Deut. 32. All creatures in heaven and in earth doe the will of the Creator, except man, and the diuell and his angels: for the Sunne, the Moone, and the Starres, they keepe that course which God hath appointed them: but man though he be bound to doe the will of God, because God is his Creator, yet he rebels against him. The potter if in tempering his clay he can not make and frame it according to his minde, at length he will dash it in pieces: so God, he



he createth man, not that he should doe his owne will, but Gods will: and therefore the Lord in his wrath will confound him eternally whosoever he be that followeth the lusts of his owne wicked heart, and will not be brought to be conformable to Gods will, but goes on in his rebellion without stay. For this cause it stands euery man in hand to yeelde himselfe plyable vnto Gods will, and to endeavour to obey it by keeping a good conscience before God and all men, and by walking faithfully in his calling, lest the end be confusion. If a man haue a trade, and other men come into his shoppe, and vse such tooles and instruments as be there to wrong ends, he wil in no wise brooke it, but take the abuse in great displeasure: now the world is as it were an opened shoppe in which God hath set forth vnto vs his glorie and maiestie: and the creatures of all kinds be instruments appointed for excellent uses, and specially man for the accomplishment of his will. And therefore when he rebels against the will of God; and by sinne puts the creatures to wrong endes, hee can not but most grievously offend God.

And thus much of the duties. Now in the third place follow the consolations vnto Gods Church and people. First as Saint

2. Pet. 4. 19. *Peter saith, God is a Creator; yea a faithfull Creator.* The properties of a faithfull Creator are two: I. He will preserve his creature: no man is so tender ouer any worke as he that made it, for he can not abide to see it any way abused. God therefore being a faithfull Creator, tenderly loues all his creatures. So *Iob* reasoneth with God, that he will not cast him off, *because he is the worke of his hands.* II. God will beare with his creature, to see whether it

*Iob 16. 3.* will be brought to any good end and vse, before he will destroy it. And to vse the former comparison: the potter will turne and worke the clay euery way to make a vessell vnto his mind; but if it frame no way, then he will cast it away and dash it against the wall. And so God who created man, still preserveth him, and vseth all meanes to make him conformable to his will, before he cast him off. The Lord did long *strive with men* in the old world, to turne them from their wickednesse: but when nothing would serue them, it is said, *It repented the Lord that he had made man on the earth.* And in like manner, if we which are the creatures of God, shall rebell against this our creator, it may be, he will beare with vs for a time: but if we continue therein, and doe not turne

to him by repentance, he will bring vpon vs a small destruction both in bodie and soule. Yet I say, before hee doe this, his manner is to trie all meanes to preserue vs, and to turne vs vnto him: and afterward, if nothing will serue, then will he shew forth his power in mens confusion: and therefore it stands vs in hand to looke vnto it betime.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power he both can and will make manifest in the redemption of mankind. In the beginning God made all things by his word; and so likewise hee is able still to make by the power of his word, of a wicked man that is dead in sin, a true and lively member of Christ: which the Prophet *Esa* signifieth when he saith, *The Lord that created the heauens and* *Esa. 45. 12.* *spread them abroad, he that stretcheth forth the earth and the bidie* *13.* *thereof, &c. & the Lord haue called thee in righteousness.* This must not encourage euill men in their wickednesse, but it serueth to comfort the people of God, considering that the same God which once created them, is also as able to saue them; and will shew himselfe as mighty in their redemption, as he was in their creation of nothing.

And thus much of the Creation in generall. Now it followeth that we come to the handling of the parts thereof. For it is not said barely that God is a Creator; but particularly that he is a *Creator of heauen and earth*: of both which we will speake in order; and first of the creation of heauen.

*Heauen* in Gods word signifieth all that is about the earth; for the ayre wherein we breath is called *Heauen*. And according to this acceptation of the word, there are three heuens, as *Paul* saith; *He was taken up into the third heauen.* The first of these heuens is that space, which is from the earth upward vnto the firmament, where the starres are. Thus the birds which flie in the ayre betweene the earth and the starres, are called *the fowles of the heauen*; and when God sent the flood to drowne the old world, *Moses* saith, *the windows of heauen were opened*: meaning, that God powred downe raine from the cloudes abundantly, for the making of a flood to drowne the world. The second heauen is that which containeth the Sunne, the Moone, and the Starres: so *Moses* saith, that God in the beginning created the Sunne, the Moone, and the Stars, and placed them in the *firmament of heauen*. Besides these two heuens, there is a third which

2. Cor. 12. 2

Gen. 7. 11.

Gen. 1. 14.

which is inuisible: and yet it is the worke of Gods hands: and it is that glorious place where Christ euen in his manhood sitteth at the right hand of the Father: and whither the soules of the faithfull departed are carried, and placed: and in which at the end of the world shall all the elect both in bodie and soule, haue perfect ioy and blisse in the glorious sight and presence of God foreuer. But for the better conceining the truth, we are to skan and consider diligently three questions. First, whether this third heauen be a creature, for many haue thought it was neuer created, but was eternall with God himselfe: but it is a grosse error contrarie to Gods word. For the Scripture saith, *Abraham looked for a citie* (meaning the heavenly Ierusalem, this third heauen) *having a foundation, whose builder and maker is God.* Further, if it be eternall, it must either be a Creator or a creature: but it is no Creator, for then it should be God: and therefore it must needes be a creature. But some will say, the Lord is eternall, and this third heauen hath alwaies beene the place of the Lords abode, and therefore it is also eternall. *Ans.* True it is in deede that God doth shew his glorie and maiestie in the third heauen: but yet that cannot possibly containe his Godhead, as *Salomon saith, Behold the heauens, and the heavens of heauens are not able to containe thee.* Wherefore though God doth manifest his eternall glorie in this third heauen, yet doth it not follow that therefore this place should be eternall: for hee needs no habitation to dwell in: he is euery where filling all things with his presence, excluded from no place. The second question is, where this third heauen is? *Ans.* There are some Protestants say, it is euery where: and they hold this opinion to maintaine the reall presence of the Lords bodie in or about the Sacrament. But if it were euery where, then hell should bee in heauen, which no man wil say: but that heauen indeed is aboue these visible heauens which we see with our eyes: so the Apostle saith, *Christ ascended on high far aboue all heauens, &c.* And againe it is said of *Stephen*, that being full of the H. Ghost, *He looked vp steadfastly into the heauens, and saw them open, and the Sonne of man standing at the right hand of God.* Thirdly, it may be demanded, why God created this third heauen? *Ans.* God made it for this cause, that there might be a certaine place wherein he might make manifest his glorie and maiestie to his elect Angels and men: for the which cause it was created a thousand folde more glorious then

Heb. 11. 10

1. King. 8.  
27.

1. Cor. 10. 2

Eph. 3. 7.  
10.A. C. 7. 55.  
56.

then the two former heavens are, and in this respect it is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Saviour Christ calleth it the *house of God his Father*; because into it must be gathered all Gods children. It is called the *kingdome of heaven*, because God is the King thereof, and ruleth therein perfect glorie. True it is, God hath his kingdome here on earth: but he ruleth not so fully and gloriously here, as he shall in heaven: for this is the kingdome of grace, but that is the kingdome of his glorie, where he so reigneth, that he will be all in all, first in Christ, and then in the elect both Angels and men.

Now follow the duties whereunto we are mooued principally in consideration of the making of the third heaven. First, if God created it especially for the manifestation of his glorie vnto men, that at the end of this world, by the fruition of Gods most glorious presence, there they might haue perfect ioy and felicitie: we haue occasion here to consider the wonderfull madnesse and forgetfulness that reigneth euery where among men, which onely haue regard to the estate of this life, and cast all their care on this world; and neuer so much as once dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heaven. If a man hauing two houses, one but a homely cottage, & the other a princely pallace, should leaue the better, and take all the care and paines for the dressing vp of the first, would not euery man say, hee were a madde man? yes vndoubtedly. And yet this is the spirituall madnesse that takes place euery where among men: for God hath prepared for vs two houses, one is this our bodie which wee beare about vs, which is an house of clay, as *Iob* saith, *Wee dwell in houses of clay, whose foundation is dust, which shall be destroyed before the moeth*; and as *Peter* saith, *a tabernacle or tent*, which we must shortly take downe, and wherein we abide but as *pilgrimes and strangers*. Again, the same God of his wonderfull goodnesse hath provided for vs a second house in the third heaven, wherein we must not abide for a time and so depart: but for euermore enjoy the blessed felicity of his glorious presence. For all this marke a spirituall phrensie possessing the mindes of men, for they imploy all their care and industrie for the maintaining of this house of clay, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdome of heaven, they

they haue little regard or care. They will both runne and ride from place to place day and night, both by sea and land: but for what? Is it for the preparing of a mansion place in the heauenly Ierusalem? Nothing lesse, for they will scarce goe forth of the doore to vse any meanes whereby they may come vnto it: but all their studie is to patch vp the ruines and breaches of their earthly cabbine. Now let all men iudge in their owne consciences, whether as I haue said, this bee not more then senselesse madnesse? Againe, the bodie is but a tabernacle, wherein we must rest as it were for a night, as a stranger doth in an Inne, and so away: but the second house is eternall in the heuens, an euermlasting seate of all felicitie and happinesse. And

Math. 6. 33. therefore our dutie is aboue all things, to seeke the kingdome of God and his righteousnesse, as Christ himselfe biddeth vs. And if the Lord haue there prepared such a place for vs, then we must in this world vse all good meanes, whereby wee may be made worthy the fruition of it; and also sit and readie at the day of death to enter into it: which at the day of iudgement we shall fully possesse both in soule and bodie, and there reigne eternally in all happinesse with God Almighty our Creator, the Father, the Sonne, and the holy Ghost. But some may say, how shall a man so prepare himselfe, that hee may bee fitte for that place?

Reuel. 22.

*Answer.* This the holy Ghost teacheth vs: for speaking of this heauenly Ierusalem, hee saith, *There shall enter into it none vn-cleane thing, neither whatsoeuer worketh abomination or lies.* The

meanes then to make ourselues fitte is, to seeke to bee reconciled to God in Christ for our sinnes past, and withall to in-deauour to haue an assurance of the free remission and pardon of them all in the blood of Christ. And as touching that part of life which is to come, wee must remember what Saint

1. Ioh. 3. 3.

*Iohn* saith, *Euery one that hath this hope purifieth himselfe,* meaning, that hee which hath hope to reigne with Christ in heauen, vseth the meanes whereby hee may purifie and keepe

1. Ioh. 5. 18.

himselfe from sinne; as also hee saith after, that *hee which is borne of God keepeth himselfe, and the wicked one toucheth him not.* Signifying, that all such persons as are truly iustified and sanctified, carrie such a narrow and strait watch over the whole course of their liues & conuersations, that the diuel can neuer giue them deadly wounds, and wholly ouercome them. Now the man that is resolved in his conscience of the pardon of his sinne for the time past,

past, and hath a steadfast purpose in his heart to keepe himselfe vpright, and continually to walke in righteousness and true holinesse all the daies of his life: this man, I say, is prepared: and made fitte to enter into the heavenly Ierusalem: come death when it will, hee is ready. And howsoever hee must not looke for heaven here vpon earth, yet hee is as it were in the suburbs of this heavenly cittie: and at the end of this life, the king thereof the Lord Iesus will open the gates and receiue him into his kingdome, for hee is already entred into the kingdome of grace. To conclude this point, let every man in the feare of God, bee moued hereby to set his heart to prepare himselfe; that when God shall call him hence, he may be fit to enter into that glorie. Secondly, seeing God hath prepared the third heaven for vs, it teacheth every man in this world to be content with the estate wherein God hath placed him, whether it be high or low, rich or poore: why so? because here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherein he must abide but a while, as a pilgrime doth, oftentimes carying his house about with him, and we shal in better sort accept the afflictions which God sends vs in this life, if wee remember that there is prepared for vs a place of ioy, which must be our resting place and perfect felicity for evermore. This was the practise of the children of God, especially of *Abraham*: for when the Lord called him out of his owne countrey, he obeyed, and by faith abode in the promised land, as in a strange countrey, as one that dwelt in tents with *Isaac* and *Jacob*, heires with him in the same promise: and the reason followeth, for hee looked for a cittie having a foundation, whose builder and maker is God. They beleued that these things which the Lord promised, were shadowes of better things: and hereon stayed themselves, being wel content with that estate wherto God had called the. So *Paul* was contented to beare the afflictions which God had laid vpon him, and his reason was, *Because* (saith he) *wee looke not on things which are seene: but on things which are not seene: for the things which are seene are temporall, but the things which are not seene are eternall.* And in the next chapter: *Wee know* (saith hee) *that if our earthly house of this Tabernacle bee destroyed, wee haue a dwelling given vs of God, that is, an house not made with hands, but eternall in the heauens.* And for this cause his desire was rather to remooue out of this body, and to bee with the Lord.

And



And thus much concerning heaven. Now followeth the second part of Gods creation in these words:

*And earth* Earth signifieth the whole masse of body standing of sea and land, on which we live, and all things that be in or vpon the earth whatsoever: as Paule saith, *For by him were created all things that are in heauen or in earth, &c.* In other Creedes which were made since this of the Apostles, being expositions of that, there is added, *maker of all things visible and inuisible.* Here wee haue occasion to speak of al creatures, but that were infinite therefore I will make choice of these two, good Angels and Men.

I. That Angels had a beginning it is no question: for *Paul* saith, that by God all things were created in heauen and earth, things visible and inuisible, whether thrones, principalities, or powers. And in respect of the creation, Angels are called the *sonnes of God.* But the time and day of their creation can not bee set downe further then this, that they were created in the compasse of the sixe daies. For *Moses* saith, *Thus,* namely in the compasse of the first sixe daies, *the heauen and the earth was fastened, and all the host of them:* that is all variety of creatures in heauen and earth seruing for the beauty and glorie thereof: wherof no doubt the Angels are the principall.

II. Touching the nature of Angels, some haue thought that they are nothing but qualities & motions in the mindes of men, as the Sadduces and the Libertines of this time: but the truth is that they are spirits, that is, spirituall and inuisible substances created by God, and really subsisting: for the scripture ascribes vnto them such kinde of actions which can not be performed by the creatures, save onely such as be substances: as to stand before the throne of God, to behold the face of the Father, to carrie mens soules to heauen, &c. yet must we not imagine that they are bodily substances consisting of flesh and bone. And though they tooke vpon them visible shapes and formes, and did eate and drinke in the company of men, and thereupon are called *Men* in scripture: yet they did this by diuine dispensation for a time, that they might the better performe the actions and busineses among men, to which they were by God appointed. And the bodies of men which they assumed, were no parts of their natures vnited to them, as our bodies to vs, but rather they were as garments are to vs, which they might put off and on at their pleasure. If any shall aske, whence they had these bodies, the

answer

answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked what became of these bodies when they laide them downe, because they vsed them but for a time, the answer may be, that if they were made of nothing, they were againe resolu'd into nothing: if made of other creatures, that then they were resolu'd into the same bodies of which they were first made: though indeed we can define nothing certainly in this point,

III. Angels are reasonable creatures of excellent knowledge and vnderstanding, farre surpassing all men saue Christ. Their knowledge is threefold: naturall, reuealed, experimentall. *Naturall*, which they receiued from God in the creation. *Reuealed*, which God makes manifest to them in proceesse of time, whereas before they knew it not. Thus God reuealed to *Gabriel* the myserie of the 70. weekes, *Dan* 8. and 9. And in the *Apocalyps* many things are reuealed to the Angels that they might reueale them to vs. *Experimentall* knowledge, is that which they get by obseruing the dealings of God in the whole world, but specially in the Church. And thus *Paul* saith, *that to principallities and powers in beaueenty places is knowne the manifold wisdomme of God by the Church.*

Eph. 3. 10.

IV. And as the knowledge, so also the power of the good Angels is exceeding great. They are able to doe more then all men can. Therefore *Paul* calls them *mightie Angels*, 2. *Thesse*. 1. 7. Yea their power is farre superiour to the power of the wicked angels, who since the fall are vnder them & can not preuaile against the.

Pr. 103. 10.

Aug. de Trim

lib. 3. cap. 3

V. The place of the aboad of Angels, is the highell heauen, vnlesse they be sent thence by the Lord, to doe something appointed by him. This our Sauour Christ teacheth when he saith, that the Angels of little ones do alreadie behold the face of their Father in heauen. And the wicked angels before their fall were placed in heauen, because they were cast thence.

VI. That there be certaine distinctions and diuersities of angels, it is very likely, because they are called thrones, and principallities, and powers, *Cherubin* and *Seraphin*. But what be the distinct degrees and orders of angels, and whether they are to be distinguished by their natures, gifts, or offices, no man by scripture can determine.

Col. 1. 16.

VII. The ministry of angels to which the Lord hath set them,

them apart, is threefold, and it respecteth either God himselfe, or his Church, or his enemies. The ministry which they performe to God, is first of all to adore, praise, and glorifie him continually. Thus the Cherubins in *Esaies* vision cry one to another, *Holy, holy, holy is the Lord God of hosts; the world is full of his glory.* And when they were to publish the birth of the Messias, they begin on this manner, *Glory to God in the highest heauens, peace on earth.* And *Iohn* in his vision heard the angels about the throne, crying with a loud voice, *Worthy is the Lambe, &c. to receiue power, riches, and strength, wisdom, and honour, and glory, and praise.* And indeede the highest end of the ministry of Angels is the manifestation of the glory of God. The second, is to stand in Gods presence, euermore ready to doe his commandements, as *Dauid* saith, *Praise the Lord, ye his Angels that excell in strength, that doe his commandements in obeying the voyce of his Word.* And here is a good lesson for vs. We pray daily, that we may doe the will of God as the Angels in heauen doe it: let vs therefore be followers of the holy Angels in praising God, and in doing his commandements as they doe.

The ministry of Angels concerning the Church, stands in this, that they are ministring spirits for the good of them which shall be heyres of saluation. The good is threefold, in this life, in the end of this life, and in the last iudgement: againe, the good which they procure to the people of God in this life, is either in respect of body or soule. In respect of the body, in that they doe most carefully performe all manner of duties which doe necessarily tend to preserue the temporall life of Gods children, even from the beginning of their daies to the end. *Dauid* saith, that they pitch their tents about them that feare the Lord. When *Hagar* was cast forth of *Abrahams* family, and wandred in the wilderness, an angell comes vnto her and gives her counsell to returne to her mistresse and humble herselfe. When *Elias* fled from *Iezabel*, he was both comforted, directed, and fedde by an Angell. And an angell biddes the same *Elias* be of good courage & without feare to goe to King *Achazias* and reprove him. Angels bring *Lot* and his family out of Sodom and Gomorrah, before they burne the citties with fire and brimstone. When *Jacob* feared his brother *Esaus*, he saw Angels comming vnto him: and he plainly acknowledgeth that they were sent to be his protectours and his guides in his journey. *Abraham* beeing perswaded of the assistance

assistance of Gods Angels in all his waies, said to his seruant, The Lord God of heauen, who tooke me from my fathers house, &c. *Gen. 24. 7.*  
*will send his angel before thee.* The wise men that came to see Christ are admonished by Angels to returne another way: and *Ioseph* by the direction of an Angell fledde into Egypt, that he might preserve Christ from the hands of the cruell tyrant. The tents of the Israelites were garded by Angels. The three children are delivered from the fiery furnace; and *Daniel* out of the Lyons den by Angels. When Christ was in heauineſſe they miniſtred vnto him and comforted him; and they brought *Peter* out of priſon and ſet him at liberty. *Mat. 2. 12. 13. Exo. 14. 19. and 23. 20. Dan. 3. & 6. Mat. 4. 11. Act. 12.*

Againe, the Angels procure good vnto the ſoules of the godly, in that they are maintainers & furtherers of the true worſhip of God, and of all good meanes, whereby we attaine to ſalvation. The law was deliuered in mount Sina by angels; and a great part of the Revelation of *Iohn*. They expound to *Daniel* the ſeuentic weekes. They inſtruct the Apoſtles touching the returne of Christ to the laſt iudgement. An Angell forbids *Iohn* to worſhip him, but to worſhip God the creator of heauen and earth. They fetch the Apoſtles out of priſon, and bid them teach in the temple. An Angell brings *Philip* to the Eunuch that hee may expound the Scriptures to him. Laſtly, they reueale the myſteries and the will of God; as to *Abraham* that he ſhould not kill his ſonne *Iſaac*, to *Mary* and *Elizabeth* the natiuitie of *Iohn Baptiſt*, & of Christ our Sauour, and all this they do according vnto the will of God, *Gal. 1. 8.* Beſide all this, Angels reioyce at the conuerſion of ſinners by the miniſtery of the Goſpell. And for the Churches ſake, they proteſt not onely particular men, but euen whole nations and kingdomes. *Act. 7. Apoc. 5. 8. Apoc. 19. & 22. Act. 5. 20. Luke 1. Luke 15. 7 10.*

The miniſtery of Angels in the end of this life, is to carrie the ſoules of the godly into *Abraham*s boſome, as they did the ſoule of *Lazarus*. And in the day of iudgement to gather all the Elect that they may come before Christ, and enter into eternall fruition of glory both in body and ſoule. *Luke 16. Math. 25. 31*

The third and the laſt part of the miniſterie of Angels, concerns Gods enemies; and it is to execute iudgement on all wicked perſons and impenitent ſinners. Thus all the fiſt born of Egypt are ſlaine by an angel; Whē *Iofua* was about to ſacke Ierico, an Angel appeared vnto him as a Captain, with a drawn ſword to fight for Iſrael. When the hoſt of *Zennaberb* came againſt Iſrael, *Exod. 12. Iof. 5. 2. King. 19. 17.*

the Angell of the Lord in one night slue an hundred eightrie and fise thousand. Because *Herod* gaue not glory vnto God, the angel of the Lord smote him so as he was eatē vp with lyce & dyed.

And thus we see what points we are to marke touching the good Angels. Now followeth the rse which we are to make in regard of their creation. First, whereas they are Gods ministers to inflict punishments vpon the wicked, here is a speciall point to be learned of vs, that every man in the feare of God take heede how he liueth and continueth in his sinnes, for the case is dangerous, considering that God hath armies of Angels, which stand ready every where to execute Gods heauy iudgements vpon them that liue thus. When the people of Israel had sinned against the Lord, *Moses* saith, *they were naked*, that is, open to all the iudgements of God, euen destitute of the guard of his good Angels. Wretched *Balaam* that wizzard went to *Balaac* to curse the children of Israel: and as he went, it is said, the angell of the Lord stood in his way with a drawne sword: and if the asse had not bin wiser then his master, the angel had slaine him. Whereby it appeares, that whē we rush on into the practise of any sin, we doe as much as in vs lyeth to cause God to send downe his iudgements vpo vs for our sins, & that by the ministerie of his angels. Secondly, we are taught another lesson by Christ himselfe: See (saith he) *that you despise not one of these little ones*: now marke his reason: for I say vnto you, that in heauen their Angels doe alwaies beholde the face of my Father. By little ones he meaneth young infants which are within the conenant, or others which are like to young infants in simplicitie and innocencie of life and humilitie. And Christ will not haue them to be despised, a dutie verie needfull to be stood vpon in these times. For now adales if a man carrie but a shew of humilitie, of good conscience and of the feare of God, he is accounted but a silly fellow, he is hated, mocked, & despised, on every hand. But this should not be so. For him, whom God honoureth with the protection of his good angels, why should any mortal man despise? And it stads mockers & scornors in hand to take heed whom they mocke. For though men for their parts put vp many abuses & iniuries, yet their angels may take iust reuēge by smiting the with plagues & punishments for their offences.

Thirdly, seeing Angels are about vs, and serue for the good of men, we must doe whatsoeuer we doe in reuerent and seemely maner, as *Paul* gives counsell to the *Philippias*, *Brethren*, saith he,

what-



whatsoever things are true, whatsoever things are honest, iust, pure, and Phil. 4. 8.  
 pertaine to loue, of good report: if there be any vertue, if there bee any  
 praise, thinke on these things. Many men doe all their affaires or-  
 derly for auoiding shame; but we must do the same vpon a fur-  
 ther ground, namely because Gods holy Angels waite on vs.  
 And considering that men haue care to behaue themselves well  
 when they are before men; what a shame is it for a man to be-  
 haue himselfe vnseemely either in open or in secret, he then be-  
 ing before the glorious Angels? Paul saith, that the woman ought Cor. 11. 10  
 to haue power on her head because of the angels, that is, not only the  
 ministers of the Church, but Gods heavenly angels, which daily  
 wait vpon his children, and guard them in all their waies.

Fourthly, this must teach vs modestie, and humilitie: for the  
 Angels of God are very notable and excellent creatures; and  
 therefore they are called in the *Psalmes* *Elohim*, gods: yet how Psal. 8. 5  
 excellent soeuer they be, they abase themselves to become guar-  
 dians and keepers vnto sinfull men. Now if the Angels doe so a-  
 base themselves, then much more ought every man to abase &  
 humble himselfe in modestie, and humilitie before God; and  
 whatsoever our calling is, we must not be puffed vp but be con-  
 tent. This is a necessary duty for all, but especially for those  
 which are in the schooles of the Prophets: whatsoever their  
 gifts or birth be, they must not thinke themselves too good for  
 the calling of the ministry. And if God haue called vs there-  
 unto, wee must bee content to become seruants vnto all in the  
 matter of saluation; though the men whome we teach be neuer  
 so base or simple: for no man doth so farre excell the basest per-  
 son in the world, as the glorious Angels of God do exceede the  
 most excellent man that is: therefore seeing they vouchsafe to  
 become seruants vnto vs, we must not think our selues too good  
 to serue our poore brethren.

And thus much of the duties. Now follow the consolations  
 that arise from this, that God hath given his glorious Angels to  
 serue for the protection and safeguard of his Church and people.  
 If mens spirituall eyes were open, they should see the diuell and  
 his angels, and al the wicked of this world to fight against them:  
 and if there were no meanes of comfort in this case, then our e-  
 state were most miserable. But mark, as Gods seruant hath all  
 these wicked ones to be his enemies: so he hath garrisons of an-  
 gels that pick their tents about him, & defend him from them



Psal. 91.

all. So David saith. *Hee shall give his Angels charge over thee, and they shall keepe thee in all thy wayes, that thou dash not thy foot against a stone* : where the Angels of God are compared to nurses, which carry little children in their armes, feede them, and are alwaies ready at hand, to save them from falles and many other dangers. When the King of Syria sent his horses and chariots to take *Elisha* the Lords prophet, because he revealed his counsell to the king of Israel : his servant saw them round about Dothan

1. King. 6.

17.

where he was, and he cryed, *Alas, master, what shall we doe* ? Then *Elisha* answered, *Fear not* : for they that bee with us, are more then they that be with them : and he besought the Lord to open his servants eyes, that he might see : and the Lord opened his eyes, and he looked and behold, the mountaines were full of horses and chariots of fire round about *Elisha*. So likewise not many yeares

agoe,

our land was preserved from the invasion of the Spaniards, whose huge Navy lay vpon our sea coastes : but how were we deliuered from them ? surely by no strength nor power, nor cunning of man, but it was the Lord, no doubt, by his Angels that did keep our coastes, and did scatter our enemies, & drowned them. Let enemies rage, and let them doe what they will, if a man keepe himselfe in the waies which God prescribeth, he hath Gods Angels to guide and preserve him : which thing must moue men to loue and embrace the true religion, and to conforme themselves in all good conscience to the rule of Gods word. For when a man doth not so, all the Angels of God are his enemies, and at all times ready to execute Gods vengeance vpon him : but when men carry themselves as dutifull children to God, they haue this prerogative that Gods holy Angels doe watch about them, and defend them day & night from the power of their enemies, euen in common calamities and miseries. Be-

Ezech. 9-4.

fore God sends his iudgements on Ierusalem, an angell is sent to marke them on the fore-heads that mourne for the abominati-

Exod. 12. 3.

with 1. Cor

5-7.

ons of the people. And this priuiledge none can haue, but hee whose heart is sprinkled with the blood of Christ, and that man shall haue it vnto the end.

And thus much of the creation of Angels. Now it folowes to speake of the creation of *Man* : wherein wee must consider two things : I. the points of doctrine : II. the verses. For the points of this doctrine. First, Man was created and framed by the hand of God, and made after the image of

God :

God : for Moses brings in the Lord speaking thus, *Let vs* Gen. 1. 26.  
*make man in our image, &c. in the image of God created hee*  
*them,* which also must bee vnderstood of Angels. The image  
of God is nothing else but a conformitie of man vnto God,  
whereby man is holy; as God is holy : for *Paul* saith, *Put*  
*on the new man which after God,* that is, in Gods image, is Ephe. 2. 10.  
*created in righteousness and true holynesse.* Now I reason thus :  
wherein the reuening of the image of God in man doth stand,  
therein was it at the first : but the renning of Gods image in man  
doth stand in righteousness and holynesse : therefore Gods image  
wherein man was created at the beginning was a conformitie to  
God in righteousness and holynesse. Now whether Gods  
image doth further consist in the substance of mans body and  
soule, or in the faculties of both, the Scripture speaketh no-  
thing. This Image of God hath two principall parts : I. wise-  
dome : II. holynesse. Concerning wisdom *Paul* saith, *Put*  
*ye on the new man which is created in knowledge, after the image*  
*of him which created him.* This wisdom consisteth in three Colo. 3. 10.  
points : I. in that hee knew God his Creatour perfectly : for  
*Adam* in his innocencie knew God so farre forth as it was  
conuenient for a creature to know his Creatour. II. Hee  
knew Gods will so farre forth as it was conuenient for him to  
shew his obedience thereunto. III. Hee knew the wise-  
dome and will of his Creatour touching the particular crea-  
tures : for after *Adam* was created, the Lord brought euery  
creature vnto him, presenting them vnto him as being Lord &  
king over them, that he might giue names vnto them. Where-  
by it appeares that *Adam* in his innocencie did knowe the  
nature of all creatures, and the wisdom of God in crea-  
ting them, else hee could not haue giuen them fite names:  
and when God brought *Eue* vnto *Adam*, hee knewe her  
at the first, and said, *This is now bone of my bone, and flesh of*  
*my flesh, shee shall bee called woman, &c.* The second part of Gods  
image in man, is holynesse and righteousness, which is no-  
thing else but a conformitie of the will and affections, and of  
the whole disposition of man both in body and soule, to the  
will of God his Creatour. Yet we must remember that *Adam*  
in his innocencie had a changeable will so as he could either will  
good or euill: he was created with such libertie of will as that he  
could indifferently wil either: & we must not think that the wil of  
the crea-

creature was made vncchangably good: for that is peculiar to the will of God; and hereby is the Creator distinguished from the creature.

And here two things offer themselves to be considered. The

1. Cor. 11. 7 first, why the man is called the *image of God*, and not the woman.

*Ans.* Hee is so called, not because holinesse and righteousness is peculiar to him which is common to both: but because God hath placed more outward excellencie and dignitie in the person of a man then of a woman. The second how Christ should

Col. 1. 16 be called the *image of God*. *Ans.* He is so called for two speciall causes. First, because he is of the same substance with the Father; and therefore is his most absolute image, and as the author of the

Heb. 1. 3. Hebrewes saith, *the brightnesse of his glorie, and the ingraued forme of his person*. Secondly, because God being inuisible doth manifest himselfe in Christ; in whome as in a glasse we may behold the wisdom, goodnesse, iustice, and mercie of God.

The second point to be considered in the creation of man, is the dignitie of his person: for *Dauid* saith, *Thou hast made man little inferiour to the Angels, and crowned him with glorie and worship*.

This dignitie stands in foure points. 1. A blessed communion with the true God: for *Paul* speaking of the Gentiles which were not called, saith they were *strangers from the life of God*. Where by

Eph. 4. 18. the contrarie we may gather, that our first parents in their innocencie liued the life of God, which is nothing els but to lead such a life here on earth, as that the creature shall have a blessed and immediate fellowship with God; which stands in this, that before the fall of man, God revealed himselfe in a speciall manner vnto him, so as his very body and soule was a temple and dwelling place of the Creator. This fellowship betweene God & man in his innocencie, was made manifest in the familiar conference which God vouchsafed to man: but since the fall, this communion is lost: for man can not abide the presence of God. And therefore when *Peter* had fished all night, and caught nothing, our Sauiour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparkes of the glorious maieltie of God in Christ, he fell downe at his feete, saying,

Luk. 5. 8. *Lord depart from me, for I am a sinner*. The second point wherein mans dignitie consisteth is, that man was made lord and king o-  
ner all creatures, as *Dauid* saith, *Thou hast made him to haue domi-*

Psal. 8. *nion*

him in the workes of thy hands: and therefore God having created him in his image, biddeth him *rule over the fishes of the sea, over the fowles of the beauen; and ouer euery beast that creepeth vpon the earth:* Gen. 1. 28. and afterward he brought them all to him; as to a soveraigne lord and king to be named by him: and answerably euery creature in his kinde gaue reuerence and subiection vnto man before his fall, as vnto their lord and king. Where by the way we must remember, that when we see any creature that is hurtfull & noysome vnto man, and would rather deuoure then obey him; it must put vs in minde of our sin: for by creation we were made lords and kings ouer all creatures, and they durst not but reuerence and obey vs: but the rebellion of man vnto God is the cause of the rebellion of the creatures vnto vs. The third part of mans dignitie by creation is, that before his fall he had a wonderfull beauty and maiestie aboue all creatures in his bodie: whereupon *Dauid* saith, the Lord hath crowned him with glorie Psal. and worship. And in the renewing of the covenant with *Nw*, God saith, *That the dread and feare of man shall be vpon all creatures:* Gen. 9. 1. which now though it be but small, yet doth it plainly shew what was the glory and maiestie of mans person at the first. The fourth dignity of mans estate in innocencie is, that his labour was without paine or wearinesse: if he had neuer fallen he should haue laboured in the garden; but so as he should neuer haue been wearied therewith. For when *Adam* was fallen, God said, *In the sweate of thy face, shalt thou eate thy bread:* now if the paine in labour come after as a curse vpon man for his transgression, then before his fall man felt no paine in his affaires. And in these foure things consisteth mans dignitie which he had in the creation.

Now in the third followeth mans calling before his fall: which is two-fold: I. particular: II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees and fruits thereof. This sheweth vnto vs a good lesson, that every man must haue a particular calling wherein he ought to walke: and therefore such as spend their time idly in gaming and vaine delights, haue much to answer to God at the day of iudgement. This wil not excuse a man to say then, that he had land and liuing to maintaine himselfe, and therefore was to liue as he list, for euen *Adam* in his innocencie had all things at his will, and wanted nothing, yet euen then God imployed him

in a calling: therefore none must bee exempted, every man both high and low must walke in his proper calling. *Adam* generall calling was to worship his Creatour, to which he was bound by the right of creation, considering the morall law was written in his heart by nature. Which is signified in the decalogue; where the Lord requires worship and obedience of his people, because he is *lebomeb*, that is, one which hath being in himselfe, and gives being to all men by creation. For the better vnderstanding of this point, we are to consider three things. 1. The place where *Adam* did worshippinge. 11. The time. 111. The Sacraments. For the first, God ever since the beginning had a place where he would be worshipped, and it is called *Gods house*, which then was the garden of Eden. For it was vnto *Adam* a place appointed by God for his worshippinge, as Church assemblies are vnto vs: where also the Lord at some time did in a speciall manner shew himselfe vnto his creature. Touching the time of Gods worshippinge, it was the seventh day from the beginning of the creation, the Sabbath day. And here we must note, that the keeping of the Sabbath is morall. Some indeede doe pleade that it is but a ceremony, yet falsly: for it was ordained before the fall of man, at which time Ceremonies signifying sanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with sinne as we are; and yet then he had a set Sabbath to worship God his Creatour: and therefore much more need hath every one of vs of a Sabbath day, wherein we may sever our selves from the workes of our callings, and the workes of sinne, to the worshippinge of God in the exercise of Religion, and godly meditation of our creation. This point must be leayned of vs, for when no occasion is offered of businesse, then men will formally come to keepe the sabbath: but if there come occasion of breaking the Sabbath, as trafficke, gaming, and vaine shewes, then Sabbath farewell, men will have their pleasures, let them worship God that will. But let vs remember in the feare of God, that whosoever continueth in the breach of this law being morall, God will no lesse powre forth his punishments vpon them, then for the breach of any other commandement: the consideration whereof, must moue euery man to a reuerent sanctifying of the Lords day.

Now for *Adams* sacraments they were two: the tree of life, and the tree of knowledge of good and euill: these did seme to exer-

cise *Adam* in obedience vnto God. The tree of life was to signifie assurance of life for ever, if hee did keepe Gods commaundments: the tree of knowledge of good and euil, was a Sacrament to shew vnto him, that if he did transgresse Gods commaundments, he should die: and it was so called, because it did signifie that if he transgressed this law, he should haue experience both of good and euil in himselfe.

Now in the fourth place followeth the end of the creation of man, which is two fold. First, that there might bee a creature to whom God might make manifest himselfe, who in a speciall manner should set forth and acknowledge his wisdom, goodnes, mercy, in the creation of heauen and earth, and of things that are in them, as also his providence in gouerning the same. Secondly, God hauing decreed to glorifie his name in shewing his mercie and iustice vpon his creature, hereupon in time created men to shew his mercy in the saluation of some, and to shew his iustice in the iust and deserued damnation of other some. And therefore he hath appointed the creation specialle of man, to bee a meane of manifestation and beginning of the execution of his eternall counsell.

Thus much concerning mans creation in generall. The speciall parts of man are two; body, and soule. And the reason why the Lord would haue him stand on these two parts is this: Some creatures made before him were onely bodily, as beasts, fishes, fowles: some spirituall, as Angels: now man is both; spirituall in regard of his soule, corporall and sensible in regard of his body; that nothing might be wanting to the perfection of nature. If it be alledged that man consists of three parts, body, soule, and spirit, because *Paul* praieth that the *Thessalonians* may be sanctified in body, soule, and spirit: the answer is, that the spirit signifies the mind whereby men conceiue and vnderstand such things as may be vnderstood: and the soule is there taken for the will and affections: and therefore these twaine are not two parts, but onely two distinct faculties of one and the same soule.

The body of man at the first was formed by God of clay or of the dust of the earth, not to be the graue of the body, as *Philo* said, but to be an excellent and most fit instrument to put in execution the powers and faculties of the soule. And howeuer in it selfe considered, it is mortall, because it is compounded of contrary natures called Elements: yet by the appointmēt & blessing

1. Thess. 5.  
33.

of



of God in the creation, it became immortall till the fall of man.

Zach. 12.

As for the soule, it is no accidentary quality, but a spirituall and invisible essence or nature, subsisting by it selfe. Which plainly appears in that the soules of men haue being and continuance as well forth of the bodies of men as in the same, & are as well subiect to torments as the body is. And whereas we can & do put in practise sundry actions of life, sense, motion, vnderstanding, we doe it onely by the power and vertue of the soule.

Gen. 9. 5.

Hence ariseth the difference betweene the soules of men, and beasts. The soules of men are substances: but the soules of other creatures seeme not to be substances: because they haue no being out of the bodies in which they are: but rather they are certaine peculiar qualities arising of the matter of the bodie, and vanishing with it. And it may be for this cause that the soule of the beast is said to be in the blood; whereas the like is not said of the soule of man.

And though mens soules be spirits as Angels are, yet a difference must be made. For Angels can not be vnited with bodies so as both shal make one whole and entire person; whereas mens soules may: yea the soule coupled with the body is not only the moouer of the body, but the principall cause that makes man to be man.

3. Cor. 15.

Heb. 12.

The beginning of the soule is not of the essence of God; vnlesse we will make every mans soule to be God: neither doth it spring of the soule of the parents, for the soule can no more beget a soule, then an Angel can beget an Angel. And *Adam* is called a liuing soule, and not a quickening soule. And earthly fathers are called the *fatheres of our bodies*, and not of our soules. It remaines therefore as being most agreeable to the Scriptures, that the soules of men are then created by God of nothing, when they are infused into the body.

And though the soules of men haue a beginning, yet they haue no end, but are eternall. And when they are said to die, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous or to haue fellowship with God.

Whereas our bodies are Gods workmanship, we must glorifie him in our bodies, and all the actions of body and soule; our eating and drinking, our liuing and dying must be referred to his glory: yea we must not hurt or abuse our bodies, but present them

then as holy and living sacrifices vnto God. And whereas God, <sup>1. Cor. 16.</sup>  
 made vs of the dust of the earth, we are not to glory and boast our  
 selues, but rather to take occasion to praise the great goodnes of <sup>11.</sup>  
 God, that hath vouchsafed to honor vs being but dust and ashes. <sup>Rom. 12. 1.</sup>  
 And after that man is created, what is this life? alas, it is nothing  
 but a little breath: stop his mouth and his nostrils, and he is but  
 a dead man. By this wee are put in mind to consider of our fraile  
 and vncertaine estate, and to lay aside all confidence in our selues,  
 and for this cause the Prophet *Isa.* teacheth vs to haue no confi- <sup>Esa. 2. 22.</sup>  
 dence in man, because his breath is in his nostrils. Again, let vs  
 marke the frame and shape of mans body. All other creatures go <sup>Columb. lib.</sup>  
 with their bodies & eies to the ground-ward, but man was made <sup>3. cap. 9.</sup>  
 to goe vp right: and whereas all other creatures haue but 4. mul-  
 cles to turne their eies round about, man hath a fifth to pull his  
 eies vp to heaven-ward. Now what doth this teach vs? surely that  
 howsoeuer we seeke for other things, yet first of all, & above all,  
 we should seek for the kingdome of heaven, & the righteousness  
 thereof: and that our whole desire should be set to enioy the bles-  
 sed estate of Gods children in heaven. Secondly, it teacheth vs in  
 receiuing Gods creatures, to returne thankfulness vnto God by  
 lifting vp the heart to heaven for the same. These are very need-  
 ful and profitable lessons in these daies, for most men indeed go  
 vp right: but look into their liues, & they might as well go al four-  
 for in their conuersation they set their whole hearts vpon the  
 earth, as the beast doth, & their eies vpon the things of this world:  
 hereby they do abuse themselves, & deface their bodies, and be-  
 ing men make themselues as beasts: we shal see great numbers of  
 men that run and ride from place to place, to prouide for the bo-  
 dy, but to seek the kingdom of heaven where their soules should  
 dwell after this life in ioy for ever, they will not stirre one foote.

Thirdly, mans body by Creation, was made a temple framed <sup>1. Cor. 6. 13.</sup>  
 by Gods owne hands for himselfe to dwell in, therefore our du-  
 ty is to keepe our bodies pure and cleane, and not to suffer them  
 to be instruments whereby to practise the sinne of the heart. If  
 a man had a faire house wherein he must entertaine a prince, and  
 should make hereof a swine stie, or a stable, would not all men  
 say, that he did greatly abuse both the house and the Prince: e-  
 uen so, mans body being at the first made a palace for the eter-  
 nall living God; if a man shall abuse it by drunkennesse, sweating,  
 lying, fornication, or any vncleannesse, he doth make it in stead  
 of

of a temple for the holy Ghost, to be a stie or stable for the diuel. For the more filthy a mans body is, the more fit it is to be a dwelling place for sinne and Sathan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by *Adams* fall men lost the same, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our first image, and indeavour our selues to become new creatures. If a noble man should staine his blood by treason, after his death the posteritie will neuer be at rest, till they haue got away that spot: Man by *Adams* fall, is become a limbe of the diuell, a rebell and traytor against Gods maiestie: and this is the state of euerie one of vs: by nature we are at enmity with God, and therefore we ought to labour aboue all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, being iustified and sanctified by his obedience, death, and passion.

Fifthly, man was created that there might be a way prepared, whereby God might shew his grace and mercy in the saluation of some, and his iustice in the deserued damnation of others for their sinnes: and in the creation of man Gods eternall counsell beginnes to come into execution. Hereupon it stands vs in hand to make conscience of euery euill way, being repentant for all our sinnes past, and hauing a constant purpose neuer to sinne more as we haue done, that by our good conuersation heere in this life we may haue assurance that we be eternally chosen to saluation by the Lord himselfe.

Lastly, whereas we haue learned that the soule of man is immortall, wee are heereby taught to take more care for the soule, then for the body: For it cannot be extinguished. When it is condemned, euen then it is alwaies in dying, and can neuer dye. But alas, in this point the case is flat contrary in the world: for men labour all their liues long to get for the bodie, but for the soule they care little or nothing at all: whether it sinke or swim, goe to heauen or to hell, they respect nor. This doth appeare to be true, by the practise & behaviour of men on the Lords day; for if the number of those which come to heare Gods word, were compared with those which runne about their worldly wealth and pleasure, I feare me the better sort would bee found to bee but a litle handfull to a huge heape, or as a droppe to the Ocean sea,

sea, in respect of the other. But wilt thou goe an hundred myle for the encrease of thy wealth, and delight of thy bodie? then thinke it not much to goe ten thousand myles (if neede were) to take any paines for the good of thy soule, and to get fooode for the same, it being eueralting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man wee can haue but little comfort now: yet the creation doth confirme the vnspeakable prouidence of God ouer his creatures, but especially ouer man, in that the Lord created him the sixth day: and so before he was made prepared for him a Paradise for his dwelling place, and all creatures for his vse and comfort. And if he were thus carefull for vs when we were not, then no doubt he will be much more carefull for vs at this present, in which we liue and haue being. Nay, marke further, since the fall man eates and drinckes in quantity a great deale, which in common reason should rather kill him, then turne to the strength and nourishment of his bodie: yet herein doth the wonderfull power of the Creator most notably appeare, who hath made mans stomacke as a hynbricke or still to digest all meates that are wholesome for his nourishment and preseruacion.

And thus much for the Creation. Now in these words, *of heauen and earth* is more to be vnderstood then the worke of creation, namely, Gods prouidence in governing all things created, as he appointed in his eternall decree: and therefore S. Peter saith, *God is a faithfull Creator*, that is, God did not only make heauen and earth, and so leaue them, as masons and carpenters leaue houses when they are built: but by his prouidence doth most wisely gouerne the same. Now therefore let vs come to speake of Gods prouidence. And first of all the question offers it selfe to be considered, whether there be any prouidence of God or no: for the minds of men are troubled with many doubtings hereof. And to make the question out of all doubt, I will vse foure arguments to confirme the prouidence of God. The first is the testimony of the Scripture, which sheweth the event of all particular actions, euen such as are in themselves casuall, as the casting of lots and such like, to the disposition of God: which very thing also teacheth that euen men themselves, indued with reason and vnderstanding, haue neede to be guided in all things and gouerned by God: and it serueth to confute those

Prou. 16. 33

Prou. 30. 24

Iere. 10. 23. those that denie Gods providence. *Why sayest thou, O Iacob, and*  
 Isa. 40. 27. *speakest, O Israel, My way is hid from the Lord, and my iudgement is*  
 past over by my God? The second Argument may be taken from  
 the order which appeareth in the whole course of nature. First,  
 to begin with families; there is to be seene an equity or seemly  
 order, in which some rule and some obey: and the like is to be  
 found in towncs, cities, countries, and kingdomes: yea even in  
 the whole world: in which all things are so disposed, that one  
 serveth for the good of another. Trees and beards, and grasse  
 of the fields serve for beasts and cattell: beasts and cattell serve  
 for men: the heaven above serves for them which are beneath:  
 and all the creatures which are above & beneath serve for God.  
 This argueth that God is most wise and provident, in ordering  
 and disposing all things whatsoever. The third argument is ta-  
 ken from the conscience specially of malefactors. Suppose a  
 man that commits a murder so closely that no man knowes  
 thereof: and that the party himselfe is free from all the danger  
 of law: yet still he hath his owne conscience to accuse, upbraid,  
 and condemn him, yea even to fright him out of his wit, and  
 to give him no more rest then he can finde vpon the racke or  
 gibbet. Now this accusation and terror of conscience, is nothing  
 else but the fore-runner of another most terrible iudgement of  
 God, who is Lord of all creatures and iudge of all men. And this  
 also proueth the providence of God. For if the conscience can  
 finde a man out, and lay his faults to his charge, how much more  
 shall God himselfe the Creatour of the conscience see and consi-  
 der all his doings. The fourth and last Argument is this: The  
 propheties of things to come should be verie certaine or false, if God  
 governed not the world. But now considering things many  
 yeares agoe fore-told, come to passe in the same manner as they  
 were fore-told by the Prophets and Apostles: heereby we must  
 certainly conclude, that there is a providence of God whereby  
 all and every thing is governed.

Against the providence of God fundrie things be alleadged.  
 The first and specfall is, that providence and disorder, confusion  
 and order cannot stand together. Now in the world there is  
 nothing but disorder and confusion in seditions, treasons, con-  
 spiracies, and subuersions of kingdomes: where also sinne and  
 wickednesse preuailes. *Answer.* It is true indeede, there hath beene  
 confusion in the world ever since the fall of man and angels: and  
 it



it ariseth not from God, but from them alone who as they did at the first transgresse the will of God, so they doe what they can to turne all vpside downe. Now then confusion and disorder is onely in respect of the diuell and his instruments: but in regard of God in the very middest of all confusion there is order to bee found, because he can and doth dispose it to the glorie of his owne name, and to the good and saluation of his chosen; as also to the confusion of his enemies.

Againe it may be objected, that with vngodly and wicked men all things go wel, and contrariwise with the godly all things goe hardly. For through the world, none are molested and more ynder outward miserie then they: but if there were any providence of God then it should be otherwise; the godly should flourish, and the wicked perish. *Ans.* The consideration of the outward estate of men in the world, was to *Dauid* an occasion of a foretemptation. For when he saw the wicked to prosper alway, and their riches to increase, he bracke forth and said, *Certainly I have closed my heart in vaine, and washed mine hands in innocencie.* Now if we would repell this temptation, as *Dauid* afterward did, then we must goe into the Lords sanctuarie with him, and learne to bee resolved in these points. I. Though the godly be laden with miseries, yet euen that, by the especiall providence of God, turnes to their great good: For euery man since the fall of *Adam* is stained with the loathsome contagion of sinne. Now the child of God that is truly regenerate, and must be fellow heire with *Christ* after this life in the kingdome of glorie, must in this life be cast into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruption of his nature, and be estranged from the wickednesse of the world. II. The prosperous successe of the wicked, their spoiles, their reuenues, and al their honour turnes to their greater woe and miserie in the end: as doth appeare in *Iob*s historie, and in the examples of the Chaldeans, *Dauids* enemies, and of *Dines* and *Lazarus*.

Thirdly it may be objected, that many things come to passe by chance, and therefore not by Gods providence: because chance and providence can not stand together. *Ans.* We must distinguish betweene *chance* and *mere chance*. Chance, is when any thing comes to passe, the cause thereof being vnknowne not simply but in respect of man: and therefore in regard of



men which know not the reason of things, wee may say  
 Eccles. 9. 11 there is chance: and so the Spirit of God speaketh, Time and  
 Luk. 10. 31. chance reuleth vs show all. And againe; By chance there came  
 down a priest the same way. Now this kinde of chance is not a-  
 gainst the providence of God; but is ordered by it. For  
 things which in regard of men are casuall, are certainly  
 knowne and determined by God. As for chance, when things  
 are said or thought to come to passe without any cause at all.  
 But that must be abhorred: for as overturning the providence  
 of God.

Thus seeing it is plaine that there is a providence, let vs in the  
 next place see what it is. Providence is a most free and powerfull  
 action of God, whereby he hath care over all things that are.

Providence hath two parts, knowledge and government. Gods  
 knowledge, whereby all things from the greatest to the least are  
 manifest before him at all times. As David saith, His eyes will con-  
 sider: his eye liddes will trie the children of men. And againe, He abso-  
 Psal. 113. 8. lute himselfe to behold the things that are in the heauen and the earth.

And the prophet Hieronim said to Asa, The eyes of the Lord behold all  
 2. Chr. 16. 9. the earth. And Saint Iames saith, From the beginning of the world  
 Ag. 15. 18. God knoweth all his works.

This point hath a double use. First, as  
 Saint Peter saith, it must moove vs to eschew euill and doe good:

1. Pet. 3. 11. why? Because, saith he, the eyes of the Lord are upon the iust, and his  
 countenance against euill doers. Secondly, it must comfort all those  
 that labour to keepe a good conscience. For the eyes of God be-  
 hold all the earth so that himselfe stirreth with them that are of perfect  
 1. Chor. 16. hart towards him.

Government is the second part of Gods providence, whereby  
 he ordereth all things and directeth them to good ends. And it  
 must be extended to the very least thing that is in heauen or  
 earth, as to the sparrowes, and to vnto, and the haire of our heads.  
 And here we must consider two things: the manner of govern-  
 ment, and the meanes.

The manner of government is diuers, according as things  
 are good or euill. A good thing is that which is approoued of  
 God, As first of all the substances of all creatures, even of the di-  
 uels themselves: in whome whatsoever is remaining since their  
 creation, is in it selfe good. Secondly, the qualities, mo-  
 tions, passions, and inclinations of the creatures in themselves con-  
 sidered with all their events are good. Again, good is either natu-  
 rall

Math. 6. 26.

Deut. 15. 4.

Mat. 10. 10.

all or morall. *Naturall*, which is created by God for the lawfull use of man. *Morall*, which is agreeable to the eternall and unchangeable wisdom of God, revealed in the morall law.

Now God governeth all good things two waies. First, by *sustaining* and preserving them that they decay not: secondly by *moving* them that they may attaine to the particular ends for which they were severally ordained. For the qualities and vertues which were placed in the Sunne, Moone, starres, trees, plants, seedes, &c. would lie dead in them and be unprofitable, vntil they were not onely preserved, but also stirred vp and quickned by the power of God so as he implies them to any use.

*Evill* is the destruction of nature, and it is taken for sinne, or for the punishment of sinne. Now sinne is governed of God by two actions: the first is an *operative permission*. We call it, because God partly permitteth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts, the subject or matter, & the forme of sinne: the subject of sinne is a certaine qualitie or action, the forme is the anomie or transgression of Gods law. The first is good in it selfe, and every qualitie or action so farre forth as it is a qualitie or action is existing in nature, and hath God to be the author of it. Therefore sinne though it be sufficiently euill to eternal damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the subject of it is good, and therefore it hath in it respects and regards of goodnesse. In respect of the second, that is, the breach of the law it selfe, God neither willet, nor appointeth, nor commandeth, nor causeth, nor helpeth sinne, but forbiddeth, condemneth, and punisheth it: yet so, as withall he willingly permitteth it to be done by others, as men and wicked Angels, they being the sole authors and causes of it. And this permission by God is upon a good end: because there by he manifesteth his justice and mercy. Thus it appeares that in originall sinne, the naturall inclination of the minde, will, and affections in it selfe considered, is from God, and the ataxie or corruption of the inclination is no wise from him: but onely permitted: againe that in actuall sinne the motion of the bodie or minde is from God, but the euilnes and disorder of the motion is not from him, but freely permitted to be done by others. As for example in the act of murder, the action of moving the whole body, of stirring the severall ioynts, &

the fetching of the blow whereby the man is slaine, is from  
 Aa. 17. 28. God; for *as hee we live, we are, and have our being*: but the disposing and applying of al these actions to this end, that our neighbours life may be taken away and we thereby take revenge vpon him, is not from God, but from the wicked will of man and the diuell.

Gods second action in the government of sinne, is after the iust permission of it, partly to *restrain* it more or lesse according to his good will and pleasure, and partly to *dispose* and turne it against the nature thereof to the glorie of his owne name, to the punishment of his enemies, and to the correcting and chastisement of his elect.

As for the second kinde of euill, called the punishment of sinne, it is the execution of iustice, and hath God to be the author of it. And in this respect *Esai* saith, that *God reuengeth euill: and Amer*, that *there is no euill in the City which the Lord hath not done*. And God as a most iust iudge may punish sinne by sinne, himselfe in the meane season free from all sinne. And thus the places must be vnderstood in which it is said, that *God giueth Kings in his wrath, hardness to be borne, blindness to the eyes, mingling the spirit of error, giueth up men to a reprobate sense, sends strange illusions to bewitch them, sends euill spirits giuing them commandment to hunt, and leave to deceiue, &c.*

Thus hauing scene in what manner God governeth all things, let vs now come to the meanes of government. Sometimes God worketh without meanes, thus he created al things in the beginning; and he made trees and plants to grow and flourish without the heate of the sunne or raine: sometimes he governes according to the vsuall course and order of nature, as when he preserues our liues by meate and drinke: yet so, as he can aid doth most freely order all things by meanes either aboue nature or against nature, as it shall seeme good vnto him. As when he caused the sunne to stand in the firmament, and to goe backe in *Abraham* diall: when he caused the fire not to burne the three childre: when he kept backe dew and raine three yeares in *Israel*: when he made waters to flow out of the rocks: when he caused *Elias* cloake to deuide the waters of *Iordan* whe he caused *iro* to swim: when he preserued *Tomas* alioe three daies and three nights in the Whales belly: when he cured diseases, by the strength of nature incurable, as the leprosie of *Namun*, the issue of blood, & blindnes, &c.

Among

Among all the meanes which God useth, the speciall are the  
 reasonable creatures, which are no passive instrument, as the  
 tooles in the hand of the workman, but active : because as they  
 are moved by God, so againe being indued with wil and reason,  
 they move themselves. And such instruments are either good  
 or euill. Euill, as wicked men and Angels. And these he useth to  
 doe his good will and pleasure, even then when they doe least of  
 all obey him. And considering that the sinning instrument  
 which is moved by God doth also move it selfe freely with-  
 out any constraint on Gods part: God himselfe is free from all  
 blame, when the instrument is blame-worthie. In directing the  
 instrument, God sinneth not : the action indeede is of him, but  
 the defect of the action from the instrument : which being cor-  
 rupt, can it selfe doe nothing but that which is corrupt : God in  
 the mean season by it bringing that to passe which is very good.  
 The whole cause of Sane is in Satan and in vs : as for God, hee  
 puts no wickednes into vs, but the euill which he findes in vs he  
 mooues, that is, orders, & governes, and bends it by his infinite  
 wisdom, when & in what manner it pleaseth him, to the glory  
 of his name, the euill instrument not knowing so much as in-  
 tending a farre other end. As in the mill the horse blindfolded  
 goes forward, & perceiues nothing but that he is in the ordina-  
 rie way, whereas the miller himselfe whippes him and stirs him  
 forward for another end, namely for the grinding of corne. And  
 this is that which wee must hold touching Gods providence o-  
 uer wicked men and angels: and it standeth with the tenour of the  
 whole Bible. *Joseph* brethren foldeth him into Egypt very wic-  
 kedly, even in the testimonye of their owne consciences : yet *Jo-  
 seph* hauing respect to the counsell and worke of God, which he  
 performed by his brethren, saith, that the Lord sai: hee shalbe:  
 And the Church of Ierusalem saith, that *David* and *Paulus*  
*Pilate* did working in the death of Christ but that which the  
 Lord and ruler of the world intended to be done : because, though  
 they wickedly intended nothing but to shew their malice and  
 hatred in the death of Christ: yet God propounding a further  
 matter by them then euer they dreamed of, showed forth his  
 endlesse merke to man in the worke of redemption. On this  
 manner must all the places of Scripture be understood, in which  
 it is said, that God gaue the wines of *David* to *Abshai*; that God  
 moued *David* to number the people; that he commanded *Sennacherib*

Isa. 10. 5.  
& 13. 6.  
2. Chr. 11.  
4

Iob 1. 11.

to raile on *David*: that the Medes and Persians are his *sanctified ones*; that the revolt of the ten tribes was done by God, &c. By all these examples it appears, that wee must not seuer Gods permission from his will or decree, and that we must put difference betweene the euill worke of man, and the good worke of God which he doth by man: and the whole matter may yet be more clearely perceiued by this comparison. A thiefe at the day of asse is condemned, and the magistrate appoints him to be executed; the hang-man owing a grudge to the malefactor, vseth him hardly and prolongeth his punishment longer then hee should. Now the magistrate and the hang-man do both one and the same worke: yet the hang-man for his part is a murderer, the magistrate in the meane season no murderer, but a iust iudge putting iustice in executiō by the hang-man: so God though he vse euill instruments, yet he is free from the euill of the instruments.

And further we must here marke the difference which must be made in Gods vsing of all kinds of instruments. When he vseth good creatures, as Angels, he worketh his wil not onely by them, but also in them: because he inspires them and guides them by his spirit, so as they shall will, and do that which he willet and intendeth. As for euill instruments, he worketh by them onely and not in them; because he holds backe his grace from them, and leaues them to themselves, to put in practise the corruption of their owne hearts.

Thus much of the parts of Gods providence: now follow the kinds thereof. Gods providence is either generall or speciall. *Generall*, is that which extends it selfe to the whole world and all things indifferently, euen to the diuels themselves. By this providence God continues and maintaines the order which he set in nature in the creation, and he preserues the life, substance, and the being of all and every creature in his kinde.

The *speciall* providence is that, which God sheweth and exerciseth towards his Church and chosen people, in gathering and guiding them, and in preserving them by his mightie power against the gates of hell. And therefore Gods Church here vpon earth is called the kingdome of grace, in which he shewes not onely a generall power over his creatures, but withall the special operation of his spirit in bowing and bending the hearts of men to his will.

Thus much concerning the doctrine of Gods providence.

Now



Now followes the duties. First, seeing there is a providence of God ouer every thing that is, we are hereby taught to take good heede of the transgression of the least of Gods commaundements. If men were perswaded that the Prince had an eye every where, doubtlesse many subiects in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such villanies as are daily practised. Well, howsoeuer it is with earthly princes, yet this al-seeing presence is least wanting in God: he hath an eye every where: wheresoener thou art, there God beholdeth thee, as *David* saith, *God looked downe from heauen vpon the children of men, so see if there were any that would vnderstand and seeke God.* Therefore except thou be brutish and past shame, take heede of sinne. If men had but a sparke of grace, the consideration of this would make them loath the practise of any euill worke. *Eliab* saith to *Ahab*, *As the Lord God of Israel liueth before whom I stand, there shall be neither dew nor raine these three yeares.* Where the Prophet confirmeth his speech with an oath saying, *As the Lord of hosts liueth it shall be so.* And lest *Ahab* should thinke hee made no conscience what hee said, hee addeth this clause, that hee stood in the presence of God. As if hee should say: howsoeuer thou thinkest of mee, yet as it stands mee in hand, so doe I make conscience of my word; for I stand in the presence of God, and therefore know it, as the Lord liueth there shall be no raine nor dew these three yeares. So *Cornelius* hauing an eye to Gods providence, doth moue himselfe, & all his household to a solempne hearing of the word of God delivered by the mouth of *Peter*, saying, that they were all present before God, to heare all things commanded of him. As these men had regard to Gods providence, so we likewise must behaue our selues reuerently, making conscience of our behauiour both in words and workes: because wheresoener we be, we are in the presence of God. Secondly, if there be a providence of God ouer every thing, then we must learne contentation of mind in every estate: yea, in aduersitie vnder the crosse when all goes against vs wee must be content; because Gods providence hath so appointed. So *David* in the greatest of his griefes was dumbe and spake nothing, his reason was, because thou Lord didst it. And when *Shimei* cursed *David*, *Abisai* would haue had the King to haue giuen him leave to haue slaine him: but *David* would not suffer it, but said, *He curseth euill because the Lord hath bidden him.*

Psal. 53. 2.

1. King. 17.

Act. 10. 33.

Psal. 39. 9.

2 Sam. 16.

him 10.



Iob, 1. 22.

himselfe David: who dares then say; wherefore haue thou done so? In whose example we may see a patterne of quietnes of mind. Where a crosse cometh, it is a hard thing to be patient: but wee must draw our selves thereunto by consideration of Gods especiall providence. Thirdly, when outward meanes of preservation in this life doe abound, as health, wealth, honour, riches, peace, and pleasure, then we must remember to be thankfull, because these things alwaies come by the providence of God. Thus Iob was thankfull both in prosperitie and aduersitie: The Lord saith he, gave, and the Lord taketh away, blessed be the name of the Lord. It doede to be patient in every estate and thankful to God, is a very hard matter: yet will it be more easie, if we learne in all things that befall vs in this life, neuer to sever the consideration of the things that come to passe from Gods providence. For as the body and the soule of man (though wee see onely the body) are alwaies toget her, as long as a man liueth: so is Gods providence ioyned with the thing done: wherfore as we looke on the thing done, so wee must also in it, labour to see and acknowledge the good pleasure & appointment of God. As for example: a mans house is set on fire, and all his goods consumed; this very sight would make him at his wittes ende; but now as he beholds this euent with one eye, so with the other eye hee must at that very instant looke vpon Gods blessed providence. When a man beholds and feels the losse of his friends, hee cannot but grieve thereat, vlesse he be more senselesse then stocke or stone; yet that he may not be overwhelmed with griefe, he must euer with one eye looke at the pleasure of God herein. This practise will be an especiall meanes to stay the rage of any head-strong affection in all our afflictions. In the world the manner of men is; if health, wealth, and ease abound, to thinke all is well; but if crosses come, as losse of friends, and losse of goods, then men cry out, as being straght of their wits; the reason is, because they looke onely at the outward meanes, and tie Gods providence to them; not being able to see any goodnesse or providence of God out of ordinary meanes. Again, when a man is stored with riches, honour, wealth, and prosperitie, he must not barely looke on them, but behold with all Gods goodnesse and blessing in them; for if that be wanting, all the riches in the world are nothing. Likewise in receiving thy meate and drinke, thou must looke further into the blessing of God vpon it; which, if it bee  
away,

away, thy meate and thy drinke can no more nourish thee then the stone in the wall, And the same must we doe in euery busines of our callings: which if men could learne to practise, they would not so much trust to the meanes, as honour, wealth, fauour, &c. but rather to God himselfe. The Lord by the Prophet Habak. reprooueth the Chaldeans for offering sacrifices vnto their gods: which sinne they committed because they looked onely vpon outward things: and like blind moles had no power to see further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnthankfull for Gods benefits: forthough we behold the bare creatures, yet are we so poore-blind that we can not discern any blessing and prouidence of God in them. Therefore let vs learne to looke vpon both ioynly together, and so shall we be thankfull vnto God in prosperity, and patient in aduersity with *Iob* and *Dauid*. This lesson *Paul* learned: *I can be abused* (saith he) *and I can abound: euery where, in all things I am instructed, both to be full, and to be hungry: and to abound, and to be in want.*

Fourthly, seeing Gods prouidence disposeth all things, we are taught to gather obseruations of the same, in things both past, and present: that we may learne thereby to be armed against the time to come. Thus *Dauid* when he was to encounter with *Goliath*, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods prouidence in the time past: for, saith he, *when I kept my fathers sheepe, I slew a lion and a beare that deuoured the flocke: now the Lord that deliuered me out of the paw of the lion, and out of the paw of the beare, he will deliuer me out of the hand of this Philistine.*

Fifthly, because Gods prouidence disposeth all things, when we make lawfull promises to doe any thing, we must put in, at the least conceiue this condition [*if the Lord will*]. Soe *S. Iames* saith, that we ought to say, *if the Lord will, and if we say, we will doe this or that.* This also was *Dauid*s practise: for to all the congregation of *Israel* he said, *if it seeme good to you, and if ye proceed from the Lord our God, we will send to and fro.*

Sixthly, seeing Gods prouidence is manifest in ordinarie meanes, it behooueth euery man in his calling to vse them carefully: and when ordinarie meanes be at hand, we must not looke for any help without them, though the Lord be able to doe what he will without meanes. *Iob* when many Arantes came

2. Sam. 10.  
12.

Math. 4. 6.

1. deli

came against him; he hartened his soulders though they were but few in number, bidding them be strong and valiant for their people, and for the cities of their God; and then let the Lord doe that which is good in his eyes. And our Sauour Christ auoucheth it to be a flat tempting of God for him to leape downe from the pinnacle of the temple to the ground; wheras there was an ordinary way at hand to descend by staires. Hence it appeares, that such persons, as wil vse no meanes whereby they may come to repent and beleue, doe indeede no more repent and beleue, then they can be able to live which neither eate nor drinke.

Psal. 16. 8.

Gen. 41. 7.

1. Sam. 30. 6.

And thus much of the duties. Now follow the consolations: first, this very point of Gods speciall providence is a great comfort to Gods Church: for the Lord moderateth the rage of the diuell and wicked men, that they shall not hurt the people of God. David saith, *The Lord is at my right hand, therefore I shall not slide.* And when Iosephs brethren were afraid because they had sold him into Egypt, he comforteth them, saying, *that it was God that sent him before them, for their preservation.* So king Darius when his owne souldiers were purposed to stone him to death, hee was in great sorrow; but it is said, *he comforted himselfe in the Lord his God.* Where wee may see, that a man which hath grace to beleue in God, and rely on his providence in all his afflictions and extremities, shall haue wonderfull peace and consolation.

Before we can proceede to the articles which follow, it is requisite that we should intreate of one of the greatest works of Gods providence that can be, because the opening of it giueth light to all that insueth. And this worke is a Preparation of such meanes whereby God will manifest his iustice and mercie. It hath two parts, the iust permission of the fall of man, and the giuing of the Covenant of grace. For so Paul teacheth when he saith, *That God shut vp all vnder vnbelleefe, that he might haue mercie vpon all.* And againe, *The Scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should bee giuen to them that beleue.*

Rom. 11.

32.

Gal. 3. 22.

1. Ioh. 3. 4.

Rom. 3. 20.

2. 4. 13. &amp; 15.

22

Touching the first, that we might rightly conceiue of mans fall, we are to search out the nature and parts of sinne. Sinne is any thing whatsoever is against the will and word of God: as S. Iohn saith, *Sinne is the transgression of the law.* And this definition Paul confirmeth when he saith, *that by the law cometh the knowledge of*

of sinne: and, where no law is, there is no transgression; and sinne is not imputed where there is no law.

In sinne we must consider three things: the fault, the guilt, the punishment. The fault is the anomic or the inobedience it selfe, and it comprehends not onely huge and notorious offences, as idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but every disordered thought, affection, inclination: yea, every defect of that which the Law requireth.

The guilt of sinne is, whereby a man is guiltie before God, that is, bound and made subiect to punishment. And here two questions must be skanned: where man is bound? and by what? For the first, Man is bound in conscience. And hereupon the conscience of every sinner sits within his heart as a little iudge to tell him that he is bound before God to punishment. For the second, it is the order of diuine iustice set downe by God which bindes the conscience of the sinner before God: for he is Creator and Lord, and man is a creature, and therefore must either obey his will and commandement, or suffer punishment. Now then by vertue of Gods law, conscience binds over the creature to beare a punishment for his offence done against God: yea it tels him, that he is in danger to be iudged and condemned for it. And therefore the conscience is as it were the Lords Sergeant to informe the sinner of the bond and obligation whereby he alwaies stands bound before God.

The third thing which followeth sinne is punishment; and that is death. So Paul saith, *The stipend of sinne is death*: where, by death we must vnderstand a double death, both of bodie and soule. The death of the bodie is a separation of the body from the soule. The second death is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simply from the presence of God, for God is euery where: but onely from the ioyfull presence of Gods glorie. Now these two deaths are the stipends or allowance of sinne: and the least sinne which a man committeth, doth deserue these two punishments. For in every sinne the infinite iustice of God is violated: for which cause there must needs be inflicted an infinite punishment, that there may be a proportion betwene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in themselves veniall, & some

Rom. 6. 13.

mor-

mortall is false, and hereby confuted: otherwise in respect of the diuerse estate and condition of men, sinnes are either veniall or mortall: Veniall they are to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are mortall.

Neuertheless we hold not all sinnes equall, but that they are greater or lesse according to the diuersitie of objects and other circumstances.

Thus much of sinne in general: now wee come to the parts of it. The first sinne of all that euer was in man, is the sinne of

Rom. 5. 12.

*Adam*; which was his disobedience in eating the forbidden fruit. In handling whereof sundrie points are to be opened, but let vs begin with the causes thereof.

The outward efficient cause was the diuell. And though he be not named by *Adam* in the historie of the fall, yet that is not to trouble vs: for we must not conceiue otherwise of the serpent, then of the instrument and mouth of the diuell. For it is not likely that it beeing a brute creature should be able to reason and determine of good and euill, of truth and falsehood. Now in his temptation the diuell shewes his malice and his fraud. His malice, in that, whereas he can not ouerturne God himselfe, yet he labours to disturbe the order which he hath set downe in the creation, and especially the Image of God in: the most excellent creatures on earth, that they may be in the same miserable condition with himselfe. His fraud, first in that he begins his temptation with the woman beeing the weaker person, and not with the man, which course he still continues, as may appeare by this, that (6) more women are intangled with witchcraft and sorceries then men. Secondly, he shewes his fraud, in that he proceeds very slyly and intangles her by certaine steps and degrees. For first by mouing a question he drawes her to listen to him, and to reason with him of Gods commandement. Secondly, hee brings her to looke vpon the tree and wishly to view the beauty of the fruit. Thirdly, he makes her to doubt of the absolute truth of Gods word and promise, and to beleue his contrary lies. Fourthly, hauing blinded her minde with his false perswasion, shee desires and lasts after the forbidden fruit, and thereupon taketh it, eateth it, and giues it to her husband.

Exod. 23. 18.  
which named in the feminine gender. *Melechapha*.

The inward cause, was the will of our first parents, euen the testimonie of their owne consciences, as Solomon saith, *This haue I found that God made man righteous, but they haue found*

Eccle. 7. 31



*many intention.* But it may be objected, that if *Adam* were created good, he could not be the cause of his owne fall, because a good tree can not bring forth euill fruit. *Answer.* Freedom of will is foure-fold: first, freedom to euill alone: this is onely in wicked men and Angels, and is indeede a bondage: the second is freedom to good alone; and that is in God and the good Angels by Gods grace: the third is freedom to good in part, ioyned with some want of libertie by reason of sinne: and this is in the regenerate in this life: the fourth is freedom either to good or euill indifferently. And this was in *Adam* before his fall, who though he had no inclination to sinne, but onely to that which was acceptable to God: yet was he not bound by any necessitie, but had his libertie freely to chuse or refuse either good or euill. And this is euident by the very tenour of Gods commandement in which he forbiddeth *Adam* to eate the forbidden fruite: thereby shewing that he being created righteous and not prone to sinne, had power to keepe or not to keepe the commandement: though since the fall both he and we after him can not but sinne. Wherefore *Adam* being allured by Satan, of his owne free accorded changed himselfe & fell from God. Now then, as the good tree changed from good to euill brings forth euill fruite: so *Adam* by his owne inward and free motion changing from good to euill, brings forth euill.

As for God, he is not to be reputed as an author or cause any way of this sinne. For he created *Adam* and *Eve* righteous, indued them with righteous wils: and he told them what he would exact at their hands, and what they could performe: yea he added threatnings; that with the feare of danger he might terrifie them from sinne. Some may say, whereas God fore-saw that *Adam* would abuse the liberty of his will, why would he not prevent it? *Answer.* There is a double grace, (1) the one to be able to will and doe that which is good, the other to be able to persevere in willing and doing the same. Now God gaue the first to *Adam*, and not the second. And he is not to be blamed of vs, though he confirmed him not with new grace, for he is debter to no man to give him so much as the least grace; whereas hee had already giuen a plentiful measure thereof to him. And God did hold backe to conferre any further grace vpon iust cause. It was his pleasure that this fact should be an occasion or way to exercise his mercie in the sauing of the Elect, and his iustice

b Dicit A-  
dam posse  
perseuerare  
si vult. non  
est posse  
vult.



justice in the deserved condemnation of impenitent sinners. And unless Adam had fallen for himselfe and others, there should have bene found no misery in men, on whom God might take pittie in his Sonne, nor wickednesse which he might condonne; and therefore neither manifestation of iustice, nor mercie, did. Againe, it was the will of God in part to forsake *Adam*, to make manifest the weaknesse that is in the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill: this belongs to the creature in this world, and therefore *Adam* receiued it. The other, is to will good alone. This hee wanted, because it is referred to the life to come. And though hee knew no cause of this dealing of God, yet is it one steppe to the feare of God for vs to hold that good and righteous which hee appointeth or willet: and not to squate the workes and iudgements of God by our crooked reason. And yet to come to reason it selfe, Who can here complaine of God? Can the diuell? but God did not cause him to tempt or deceive our first parents. Can *Adam* and *Eue*? but they fell freely without any motion or instigation from God; and their owne consciences accused them for it. Can the posterity of *Adam*? but the Elect receiue more in Christ then they lost in *Adam*; and the reprobate, ouerwhelmed with the burden of their owne sins; and thereupon receiuing nothing but due and deserued damnation, can not find fault. But some may further reply and say, he that foreseeth an euill and doth not prevent it, is a cause of it; but God did fore-see the fall of man, and did not prevent it. *Ans.* The rule is generally true in man, that the fore-seer of an euill not preventing it, is in some sort a doer of it; for it is the sentence of the law of God, to which man was bound from the first creation. But God is above all his lawes, and not bound to them; he is an absolute Lord and law-giuer; and therefore his actions are not within the compassse of mortall lawes, as mens are. Whereupon it followes, that though he did fore-see mans defection, yet is he free from all blame in not preventing of it. For with him there be good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, whereas the least things that are, come to passe with Gods prouidence. Neither

then was it by any bare permission without his decree & will, for that is to make an idle providence: neither did it happen against the wil of God, he vtterly nilling it: for the it could not have bin, vnles we deny God to be omnipotent. It remains therefore that this fall did so proceed of the voluntary motion of *Adams*, as that God did in part ordaine & will the permitting of it, not as it was a sin against his comendement, but as it was further in the counsell of God a way to execute his iustice and mercy. Against this which I say, diuers things are objected. 1. That if *Adam* did that which God in any respect willed, then he did not sin at all. *Ans.* He that willet & doth that which God willet, for all that sine, vnlesse he will it in the same maner with God, and for the same end. Now in the permitting of this fact, God intended the manifesting of his glory: but our first parents intending no such thing, sought not only to be like, but also to be equall with God. *It is* is alleadged that *Adams* could not but fall peccably if God did decree it. *Ans.* *Adams* fall, that came not to passe without Gods decree, and therefore in that respect was necessarie, was neuer thelesse in respect of *Adams* free will contingent and not necessarie: Gods decree not taking away the freedome of will, but onely ordering it. Lastly, it is alleadged that Gods will is the cause of *Adams* will, and *Adams* will the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Ans.* It must bee granted that Gods will is a mouing cause of the wills of euill men: yet marke how not as they are *will* simply, but as they are *will*: and therefore when God inclineth the will of his creature to his good purpose, hee is nothing at all intangled with the defect or euill of his will.

Touching the time of the fall, the received opinion in former ages hath beene that our first parents fell the same day in which they were created, and therefore *Augustinus* writes that they stood but sixe houres. And though wee cannot determine of the certaine time, yet in all likelihood it was very short. For *Chrysostom* presently after that he had set downe the creation of man, without the interposition of any thing else, comes immediately to the fall. And considering the nature of the diuell is without ceasing to shew his malice, no doubt he took the first occasion that possibly might be had to bring man to the same damnation with himselfe. And our Sautour Christ saith, that the diuell was a man-slayer from the beginning, namely, from the beginning not of

of the creation of the world, or of time, but of man. And *Eue* saith, *It shall beate of the fruite of the trees of the garden, it may be, insinuating that as yet shee had not eaten when the diuell tempted her.*

*Gen. 3. 2.* Touching the greatnes of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruite. But we must not measure the greatnesse or the smallnesse of a sinne by the object or matter whereabout it is occupied, but by the commandment of God, and by the disobedience or offence of his infinite maiestie. And that this fact of *Adam* and *Eue* was no small fault, but a notorious crime and apostasie, in which they withdraw themselves from vnder the power of God, may reiect and denie him, will euidently appeare, if we take a view of all the particular sinnes that be contained in it. The first is vnbelief, in that they doubted and distrusted of the truth of Gods word which he spake to them. The second is contempt of God, in that they beleueed the lyes of the diuell rather then him. For when God saith, *In the day that ye shall eate thereof, ye shall die the death*, it is as nothing with *Eue*: but when the diuell comes and saith, *ye shall not die at all*, that shee takes fast hold on. The third is pride and ambition. For they did eate the forbidden fruite that they might be as Gods, namely, as the Father, the Sonne, the holy Ghost. The fourth is vnthankfulnesse. God had made them excellent creatures in his owne image: that is, nothing with them to be like vnto him, vnlesse they may be equall vnto him. The fifth is curiositie, whereby they affected greater wisdom then God had given them in the creation, and a greater measure of knowledge then God had revealed to them. The sixth is reproachfull blasphemie, in that they subscribe to the sayings of the diuell, in which he charged God with lying and enuie. The seuenth is murder. For by this meanes they bereaue themselves and their posterity of the fellowship and graces of Gods spirit, and bring vpon their owne heads the eternall wrath of God. The eight is discontentation, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And we should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspokeable goodnesse in receiuing men to mercie after the same.

And

And here we must not omit to remember the largenes of *Adams fall*. Sinnes are either personall, or generall. Personall are such, as are peculiar to one or some few persons and make them alone guilty. Generall, that is, common to all men: & such is *Adams fall*. It is a sin not onely of the person of one man, but of the whole nature of man. And *Adam* must be considered not as a priuate man, but as a roote or head bearing in it all mankind, or as a publike person representing all his posteritie, and therefore when he sinned, all his posteritie sinned with him: as in a Parliament whatsoeuer is done by the burgesse for the shiere, is done by every person in the shiere. As *Paul* saith, *By one man sinne entered into the world, and so death went our all for as much as all haue sinned.* And here lies the difference betwene *Adams fall* and the sins of men, as *Cains* murder, which makes not the posteritie of *Cain* guiltie, because he was neuer appointed by God to be the roote of his posteritie, as *Adam* was: and therefore his sinne is personal, whereas *Adams* is not. Yet this which I say, must not be vnderstood of all the sinnes of *Adam*, but onely of the first.

Rom. 5. 12

From the fall of *Adam*, springeth *originall sinne* so commonly called not onely as a fruite thereof, but also as a iust punishment of it. And after the foresaid fall, it is in *Adam* and his posteritie, as the mother and roote of all other sinne: yet with this distinction, that a ctuall sinne, was first in *Adam*, and then came originall, but in vs first is originall sinne, and then after followes a ctuall.

Originall sin is tearmed diuersly in Scriptures, as the *first*, the *old* man, because it is in vs before grace: *concupiscence*, sinne that is readie to compasse vs about, the *sinning* sinne: and it is tearmed *originall*, because it hath beene in mans nature euer since the fall, and because it is in euery man at the very instant of his conception and birth, as *David* plainly saith, *Behold, I was borne in iniquitie, and in sin hath my mother conceiued me:* not meaning properly his parents sinne (for he was borne in lawfull marriage) but his owne hereditary sin, wherof he was guilty euen in his mothers wombe. Phil. 1. 8.

Rom. 7. 13.

But let vs a little search the nature of it. Considering it hath place in man, it must be either the substance of body or soule, or the faculties of the substance, or the corruption of the faculties. Now it can not be the substance of man corrupted: for then our Saniour Christ in taking our nature vpon him, should also take vpon him our sinnes, and by that meanes should as well haue neede of a redeemer as other men: and againe the soules of men

should not be immortal. Neither is it any one or all the faculties of man. For every one of them, as namely the vnderstanding, wil, affections, and all other powers of bodie or soule were in man from the first creation, whereas sinne was not before the fall. Wherefore it remaineth that *originall sin* is nothing els but a disorder or euill disposition in all the faculties & inclinations of man, whereby they are all carried inordinately against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole body and soule. For first of all, the naturall appetite to meate & drinke, and the power of nourishing is greatly corrupted, as appears by diseases, aches, surfers, but especially by the abuse of meate & drinke. Secondly, the outward senses are as corrupt, and that made *Dauid* to pray that God *would turne his eyes from beholding of vanitie*: and Saint *Iohn* to say, *what soeuer is in the world is the lust of the flesh, the lust of the eye, and the pride of life*. Thirdly, touching the vnderstanding, the spirit of God saith, that the frame of the heart of man is *onely euil continually*: so as we are not able of our selves to thinke a good thought. And therefore withall, the wil of man & his affections are answerably corrupt; & hereupon the doctrine of Christ is, that we must renounce our owne wils. Lastly, all mans strength in good things is nothing out of Christ.

The propagation of this sinne, is the deriuing of it from *Adam* to all his posterity, whereby it runneth as a leprosie ouer all mankinde. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may be done two waies. The first is this: God when he created *Adam* in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer *Adam* receiued of God, he should receive it vnto onely for himselfe, but for his posterity; and whatsoeuer grace of God he lost, he should lose not onely to himselfe, but to all his posterity. And hereupon *Adam* when he sinned, he deprived first of all himselfe, and then secondly all his posteritie of the image of God; because all mankinde was in his loynes when he sinned. Now then vpon the former appointment, when the soules of men are created & placed in the body, God forsakes them not in respect of the substance of the soule or the faculties, but only in respect of his owne image, whereof the soules are deprived; after which followes the defect or want of righteousness, which is originall sin. And God in depriving man of that which *Adam* lost, is not therefore to be thought to be the author or  
main-

Psal. 119.

1. Ioh. 2. 16

Gen. 6. 5.

and 8. 21.

2. Cor. 3. 5.

maintainer of sinne, but a iust iudge. For this deprivation of the image of God, so far forth as it is inflicted by him vpon mankind, it must be cōceiued as a deserued punishment for the sin of *Adam* & al men in him, which punishment they pulled vpon themselves. The second way is, that the corruptiō of nature is deriued frō the parēts in generation by the body; for as sweete oyle powred into a fustly vessell, loseth his purenes & is infected by the vessell: so the soule created good, & put into the corrupt body, receiueth cōtagiō thence. And this cōiunction of the pure soule with the corrupt body, is not against the goodnes of God, because it is a iust punishment of the sin of all men in *Adam*. It may be this which hath bin said wil not satisfie the minds of all, yet if any will be curious to search further into this point, let them know that there is another matter which more cōcernes the to look vnto. Whē a mā's house is on fire, there is no time thē to inquire how & which way & whēce the fire came, but our duty is with al speed & expedition to vse al good means to stay it. And so cōsidering that our whole natures are really infected & poisoned with the loathsome cōtagiō of original sin, which is a weight sufficient to presse down the soule to the gulfes of hell, it stāds vs in hand a 1000 fold more to vse the meanes whereby it may be taken away, then to dispute how it came. Some may alleadge against the propagation of sin, that holy parents beget holy children, which are void of original sin, because it stāds not with reaso, that parents shold cōuey that to their childrē which they thēselues want, namely, the *guilt* & the *punishment* & the *faults* of sin in part. *Ans.* I. Men are not in this life perfectly holy. For sanctificatiō is but in part, & therefore they can not possibly beget childrē pure frō all sin. Secodly, parents beget children as they are *men*, & not as they are *holy men*; & by generation they deriue vnto their children nature with the corruption thereof, & not grace which is aboue nature. Take any come, yea the finest wheat that euer was, winnow it as cleane as possibly may be: afterward sow it, weede it also when it is sowed, & reape it in due time, and carry it to the barne; when it is threht, you shall finde as much chaffe in it as euer was before: & why? because God hath set this order in the creation that it shal spring & grow so oft as it is sowed, with the stalke, eare, blade, & all: so likewise though the parents be neuer so holy, the childrē as they come of them are cōceiued & borne wholly corrupt, because God tooke this order in the creation, that whatsoeuer euill *Adam* procured, he should



bring it not only on himselfe, but vpon his posterity: by vertue of which decree, the propagation of sinne is continued without any interruption, though parents themselves be borne anew by the spirit of God.

And here we must not omit to speake of the quantity or greatness of originall sinne, for the opening whereof we must consider three points. The first, that originall sinne is not diuers, but one and the same in kind in every man, as the generall and common nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some men lesse, but in every man equally, as all men doe equally from *Adam* participate the nature of man, and are equally the children of wrath. Some, it may be, will say, that this can not be true, because some men are of better natures then others are: some of disposition cruell and seuer, some againe gentle and mild: some very licentious and disorderd, some very ciuill. *Ans.* The differences that be in men wanting the feare of God, arise not of this that they haue more or lesse originall corruption; but of the restraint and limitation of mans corruption. For in some God bridlet sinne more then in others, & in them is found ciuility: & again in some lesse, & in such the rebellion of nature breakes forth vnto all misdemeanour. And indeed if God should not keepe the vntoward dispositiō of mē within cōpasse, otherwhiles more, otherwhiles lesse, as it shall seeme good vnto his maiestie: impiety, cruelty, iniustice, and all manner of sinnes would breake out into such a measure that there should be no quiet lining for men in the world, and no place for Gods Church. And thus it is manifested that although all men be not equal in the practise of wickednes, yet that is no hindrance but they may be equal in the corruptiō of nature it selfe. The third point is, that originall sin is so huge & large every way, that it may truly be tearmed the roote or seede not of some few sins, but of all sins whatsoeuer, euen of the very sin against the holy Ghost. We must not imagine it to be an inclinatio or pronenes to one or two faults, but a pronenes to al & every sin that is practised in the world, & that in al persons yong and old, high and low, male and female. It is a most horrible villany for a man to kill his father, or his mother, or his child: yet somethere be that do so: at the hearing whereof we vse to wonder, & to testifie our dislike by saying, that the doers thereof were wicked & diuelish persons, and it is truly said. Neuerthelesse we must vnder-

understand, that although we abstaine from such hainous pra-  
ctises, yet the very roote of such sinnes, that is, a disposition vnto  
them, is found in vs also. *Whas* the apostate both liuing and dy-  
ing blasphemed Christ. *Therod* and *Pondus Pilate*, & the wicked  
Iewes crucified him; and *Iudas* betrayed him. Men ye to say  
that if Christ were now aliue, they would not doe so for all the  
world. But let vs better consider on the matter. The same natu-  
rall corruption of heart that was in them, is also in vs, we being  
the children of *Adam* as well as they; and by the force of this  
corruption, if Christ were now liuing on earth, thou wouldst, if  
like occasion were offered, either doe as *Iudas* did in betraying  
him, or as *Pilate* did; deliuer him to be crucified; or as the bui-  
lders, thrust him through with their speares; or as *Judas*, pierce  
him with all manner of blasphemies, if God withheld his graces  
from thee, & leaue thee to thy selfe. In a word, let men conceiue  
in minde the most notorious trespass that can be, though they  
doe it not, nor intend to doe it, and neuer doe it, yet the matter  
beginning, and seede thereof is in themselves. This made *Therod*  
say, *The heart of man is deceitfull and wicked aboue all things, who* 1 Cor. 17. 9.  
*can know it?* It is like a huge sea, the banks whereof cannot be  
seene, nor the bottome searched. In common experience we see  
it come to passe, that men, Protestants to day, to morrow Pa-  
pists; of Christians, hereticks, now friends, but presently after  
foes, (this day honest and ciuill men, the next day cruell morde-  
rers. Now what is the cause of this difference? surely the hidden  
corruption of the heart, that will thrust a man forward to any  
sinne when occasion is offered. This point must be remembered  
and often thought vpon.

From *original sinne* springeth *actual*, which is nothing else but  
the fruite of the corrupt heart, either in thought, word, or deede.  
Thus much touching mans fall into sinne by Gods iust per-  
mission: Now followes the good vse which we must make here-  
of. First by this we learne to acknowledge and bewaile our owne  
frailty. For *Adam* in his innocencie being created perfectly  
righteous, when he was once tempted by the diuell, fell away  
from God: what shall we doe then in the like case which are by  
nature sold vnder sinne; and in our selues thousand times wea-  
ker then *Adam* was? Many men there be that single themselves  
with all companies: tell them of the danger thereof, they will  
presently reply, that they haue such a strong faith that no bad  
com-

company can hurt them. But alas, silly people, Satan bewitcheth them, and makes them to beleue falshood to be truth: they know not their miserable estate. If *Adam*, saith *Bernard*, had a down-fall in Paradise, what should we doe that are cast forth to the dung-hill? Let vs therefore often come to a serious consideration of our owne weaknesse, and follow with all the practise of *David*, who being priue to himselfe touching his owne corruption, prayeth to God on this manner, *Kiss my heart to thee, O Lord, that I may fear thy name*. Secondly, we learne hereby absolutely to submit our selues to the authority of God, and simply to resolve our selues, that whatsoever he commands is right and iust, though the reason of it be not knowne to vs. For *Eve* condescended to listen to the speech of the serpent, and without any calling shes reasoned with it of a most weighty matter, and that in the absence of *Adam* her head & her husband, namely, of the truth and glorie of God: and hereby was brought to doubt of Gods word, and so ouer-turned. Thirdly, if all men by *Adams* fall bee shut vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdom, learning, or any other such gift of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then figgetree leaues were able to couer the offence of *Adam* from Gods eyes. We are vnder the wrath of God by nature, & cannot attaine to everlasting life of our selues. Wherefore it doth stand euery one of vs in hand to shafe our selues vnder the mighty hand of God in that we are become by our sinnes the very basest of all the creatures vpon earth, yea viterly to despair in respect of our selues, and with bleeding hearts to bewaile our owne case. There is no danger in this, it is the very way to grace: none can bee a liuely member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so few perceiue any sweetnesse or comfort in the Gospel: and why it is so little loved and imbraced now a daies. Lastly, if all mankind bee shut vp vnder vnbeliefe the duty of eury man is, to labour in vsing all good means whereby he may be delivered from this bondage, and to pray to God with *David*, *Quicken me a new heart, O God, and renew a right spirit within me*. And cry out with *Paul*, *O wretched man that I am, who shall deliuer me from this body of death*? And wee must neuer bee at rest till wee haue some assurance in conscience that

Psal. 51. 10.

Rom. 7. 24.

in Christ we have freedome from this bondage, and can with the Colossians give thanks that we are delivered from the power of darknesse, and translated into the kingdome of Christ. This should be the affection of every man, because the spirit all thraldome vnder sinne is of all miseries most loathsome & burdensome. And in this respect the day of death should bee unto vs most welcome, because it doth vnloose vs from this miserable estate, in which we doe almost nothing but displease God. For this is the greatest griefe that can be to such as are indeede the children of God; by their sinnes to offend their mercifull Father.

As for all those which feele not the weight of their naturall guiltinesse and corruption, but lye slumbering in the security of their owne hearts, they are therefore the more miserable, in that being plunged in the gulfe of all misery, yet they feeleno misery.

Thus much of the permission of the fall of man. Now wee come to the Covenant of grace. Which is nothing else but a compact made betwene God and man touching reconciliation and life everlasting by Christ. This covenant was first of all revealed and delivered to our first parents in the garden of Eden, immediately after the fall, by God himselfe, in these words, *The seed of the woman shall bruise the serpents head*; and afterward it was continued and renewed with a part of Adams posterity, as with *Abraham, Isaac, Jacob, David* &c. but it was most fully revealed and accomplished at the coming of Christ.

In the covenant I will consider two things, the parties reconciled betwene whom the covenant is made, and the foundation thereof. The parties are God and man. God is the principally, and he is reaching his blood for us and life eternall in Christ. Man againe binds himselfe by Gods grace to believe and to rest vpon the promise. Here it may be demanded why man is more in the covenant then Angels? *Ans.* The will of God in this point, is not revealed; wales it be because Angels fall of themselves, not moved by any other: but man dissaies from Againe. It may be asked, whether all mankind were ever in the covenant or no?

*Ans.* We can not say that all and every man hath bin and now is in the covenant, but only that best part of mankind which in all ages hath bin in the Church of God; and hath by faith embraced the covenant as Paul plainly made heere *7<sup>th</sup> the Epistle* (faith hee) *both equaled all under sinne; that the promise of the faith*

of Iesus Christ should be given: [not vnto all men] *this is them that*  
 Heb. 11.6. *believe.* Without faith no man can please God: and therefore  
 God makes no covenant of reconciliation without faith. Again  
 since the beginning of the world there hath bene alwaies a di-  
 stinction between man and man. This appeares in the very te-  
 nor of the words of the covenant made with our first parents  
 where God saith he will put difference betwene the seede of the wo-  
 man and the seede of the serpent: meaning by the seede of the wo-  
 man, Christ with all the elect whom the Father hath giuen vnto  
 Rom. 16.30 him, who shall bruiſe the serpents head: and tread Satan vnder  
 their feet. And by the seede of the serpent he meaneth wicked  
 men that liue and die in their finnes, as Saint Iohn saith, *He that*  
 1. Ioh. 3. 8. *commiteth sinne is of the diuill.* And according to this distinction  
 in times following was *Adam* reiecte into the covenant of *Grace*  
 Gen. 6.3. reiecte: some were the sonnes of God in the daies of *Noe* some  
 the sonnes of men: In *Abraham's* family, *Ismael* is cast out, and  
 Gen. 17.11 the covenant establiſhed in *Isaac*: *Isaac* is loved, *Eſau* is hated.  
 And this distinction in the families of *Abraham*, *Isaac*, and *Da-  
 uid* is approoued when he maketh some to be the children  
 Rom. 9. of the flesh, and some other the children of the promise. And a-  
 gaine the *Iewes* a people of God in the covenant, the Gentiles  
 Rom. 9.14 no people. For *Paul* makes it a priuiledge of the *Iewes* to haue  
 the adoption, and cōtōants, and the seruiſe of God, and the  
 promises belonging vnto them: whereas he saith of the *Ethio-  
 pians* that they were alienes from the common wealth of *Isra-  
 el* and were strangers from the covenant of promise, and had no hope, and  
 Eph. 2.12 *were without Christ* and without God in this world. And the same  
 may be said of the whole body of the Gentiles, excepting here  
 and there a man, who were conuerſed and became *Profelytes*.  
 And this is manifest in that they wanted the word and the Sa-  
 craments, and teachers. And this saying of the Prophet *Oſay*, *I*  
 Rom. 9.24 *will call them my people which were not my people: and they be-  
 lieued* which was not be-  
 lieued, is alledged by *Paul* to proue the calling of  
 the Gentiles. Some doe alledge to the contrary, that when the  
 covenant was made with our first parents, it was also in them  
 made with all mankind, not one man excepted: and that the di-  
 stinction and difference betweene man and man consisteth of their  
 vnbeliefe and contempt of the covenant afterward. As *Adam* in  
 in the estate of innocency *Adam* by creation receiued grace for  
 himſelfe and his posterity: and in his fall he transgressed, not  
 onely



only for himselfe but for all his posterity: but in receiving of the covenant of grace it can not be prooued that he receiued it for himselfe and for all mankind: nay the distinction betweene the seede of the woman & the seede of the serpent, mentioned in the very first giuing of the covenant, shewes the contrary: for, if after the fall, all and every part of mankind were receiued into the covenant; then all men without restraint should be the seede of the woman, bruising the serpens head, and the serpent should haue no seede at all. And againe, all men cannot be charged with vnbeleefe and contempt in respect of the Euangelicall covenant, but onely such persons as haue knowne it; or at the least heard of it. And therefore sundry heads of the nations may be charged with vnbeleefe, as *Cain, Gham, Iaphet, Assur, Meshe, Ham, Elam, Median*: for they being neere to the fathers heard the promises concerning Christ, offered sacrifices, and obserued external rites of the Church, but afterward fell away from the sincere worship of the true God to idolatry, and all manner of wickednesse, and became enemies of God and his people. But we plainly deny, that there was or could be the like vnbeleefe and contempt of Gods grace in their posteritie, which for the most part neuer so much as heard of any covenant; their ancillours, endeavouring alwaies to bury & extinguish the memory of that, which they hated. It is objected againe, that the covenant was made with *Abraham* and with all mankind after him. Because saith the Lord *Abraham* hast obeyed my voice, in thy seed shall all the nations of the earth be blessed. Answer. *Paul* gives a double answer, first that the place must be vnderstood of many nations: secondly, that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the world. For saith he, *The scripture* foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel unto *Abraham*, saying, in thee shall all the nations be blessed. Well to conclude this point, in the making of the covenant there must be a mutual consent of the parties on both sides, and beside the promise on Gods part, there must be also a resipulation on mans part, otherwise the covenant is not made. Now then it must needs follow, that all vnbeleefe, containing grace offered in Christ are out of the covenant, as also such as neuer heard of it for where there is no knowledge there is no consent, and before the comming of Christ the greatest part of the world neuer knew the Messias, nor heard of the covenant: as

*Paul*



*Paul saith to the learned Athenians; The time of this ignorance God winked at, but now he commandeth all men every where to repent, on pain of death.*

Malac. 3. 1.  
Hc. 49. 8.

The foundation and ground-works of the Covenant is Christ Iesus the Mediatour, in whom all the promises of God are yea and amen, and therefore he is called the *Angel of the covenant*, and the *Covenant of the people* to be made with all nations in the last age. Now when that we may proceede at large to open the substance of the covenant, we are in the next place to come to that part of the Creed which concernes the second person in trinitie; let downe in these words; *And in Iesus Christ his only sonne, &c.* from which words to the very end of the Creed, such points onely are laid downe as do notably unfold the benefits and the matter of the covenant. Now the second person is described to vs by three things; first, his titles; secondly, his incarnation; thirdly, his twofold estate. His titles are in number foure. *I. Iesus, I I. Christ, I I I. his only sonne, I I I I. our Lord.* His incarnation and his twofold estate are set downe afterward.

To come to his titles, the first is *Iesus*, to which if we adde the clause, *I believe*, on this manner, *I believe in Iesus*, &c. the article which we now have in hand will appeare to be most excellent, because it hath most notable promises annexed to it. When *Peter* confessed Christ to be the sonne of the living God; he answered; *For this rocke will I build my Church, and the gates of hell shall not prevail against it.* And againe, *He that confesseth that Christ is the sonne of God, God dwelleth in him, and hee in God.* And againe, *To him give all the prophets witness, that through his name all that believe in him shall receive remission of sinnes.* *Paul* saith, *Believe in the Lord Iesus, and thou shalt be saved and shalt have life everlasting.* Thus then the confession which we acknowledge that wee beleeve in Iesus Christ, hath a promise of fellowship with God; and of life everlasting. But it may be objected; that every spirit (as *S. Iohn* saith) which confesseth that Iesus Christ is come in the flesh of God. Now the diuell and all his angels and unbelievers do thus much; therefore why may not they also have the benefit of this confession? *Answer.* By *flow* in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; and it is of God because it is holy and divine &c. hath God to be the author of it. As for the diuell and his angels, they can indeede confesse that Christ the sonne of God was made man,

man, and a wicked man may teach the same; but vnto the confession whereunto is annexed a promise of eternall life, is required true faith, whereby we doe not only know and acknowledge this or that to be true in Christ, but also rest vpon him: which neither Satan nor wicked men can doe. And therefore by this confession the Church of God is distinguished from all other companies of men in the world which beleeue not; as Panyms, Heretikes, Atheists, Turkes, Iewes, and all other infidels.

This name *Iesus*, was given to the Sonne of God by the Father, and brought from heauen by an Angell vnto *Ioseph* and *Marye*, and on the day when he was to be circumcised, as the manner was, this name was giuen vnto him by his parents as they were commanded from the Lord by the Angell *Gabriel*. And therefore the name was not giuen by chance; or by the alone will of the parents, but by the most wise appointment of God himselfe.

The name in Hebrew is *Iehoshua*; and it is changed by the Grecians into *Iesus*, which signifieth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Saviour, as also the alone Saviour of man, because the work of saluation is wholly and only wrought by him, and no part thereof is referred to any creature in heauen or in earth. As *Peter* saith; For as many as there is no other name giuen vnder heauen whereby we may be saved but by the name of *Iesus*. And the author to the Hebrews saith; This becometh perfectly to saue them that come vnto God by him; seeing he never leaueh to make intercession for them. If any shall obiekt, that the promises of saluation are made to them which keepe the good commandments: the answer is, that the law of God doth exact most absolute and perfect obedience; which can be found in no man but in Christ, who neuer sinned; & therefore it is not giuen vnto vs now that we might by our selues fulfill it, & worke out our own saluation, but that being condemned by it we might wholly depend on Christ for eternall life. If any further alledge, that such as walke according to the commandments of God, though their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeede; yet not for their workes, but according to their workes which are the fruites of their faith, whereby they are ioyned to Christ, for whose merits onely they stand

Mark. 1. 31

Luk. 1. 31.

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4. m. 1. 1

31

Act. 4. 12.

Heb. 7. 25.

1. Tim. 4. 8.

Rom. 8. 13

1. Cor. 1. 30

1. Cor. 1. 30

stand righteous and are acceptable before God: And whereas  
 1. Pet. 3. 21. it is said by Peter, *that baptisme saunteth vs*, his meaning is not to  
 signifie that there is any vertue in the water to wash away our  
 finnes and to sanctifie vs, but that it serues visibly to represent  
 and consume vnto vs the inward washing of our soules by the  
 blood of Christ. It may farther be said, that others haue beene  
 Heb. 4. 14. Saviours besides Christ as *Iosuah* the sonne of *Nun*, who for that  
 cause is called by the same name with Christ, *Iosue*. *Iosuah* after  
 the death of *Moses* was appointed by God to bee a guide to the  
 children of *Israel*, which might defend them from their enemies  
 and bring them to the land of *Canaan*: but this deliuerance was  
 onely temporall and that onely of one people. Now the sonne  
 of God is called Iesus, not because he delivereth the people of  
 the Iewes onely, or because he saunteth the bodies of men onely,  
 but because hee saunteth both body and soule: not onely of the  
 Iewes, but also of the Gentiles, from hell, death, and damnation.  
 And whereas Prophets and ministers of the word are called Sa-  
 uours, its because they are the instruments of God to publish  
 3. Tim. 4. 16. the doctrine of saluation which is powerful in many hearts, not  
 by any vertue of theirs, but onely by the operation of the spirit  
 of Christ. Lastly, it may be objected that the Father and the ho-  
 ly Ghost are Saviours; and therefore not onely the Sonne. *Ans.*  
 True it is, that in the worke of saluation all the three persons must  
 be ioyned together, and in no wise be severed: the Father saunteth,  
 the Sonne saunteth, the holy Ghost saunteth: yee must we distinguish  
 them in the manner of sauing: the Father saunteth by the Sonne,  
 the Sonne saunteth by paying the ransom and price of our salua-  
 tion; the holy Ghost saunteth by a particular applying of the ran-  
 some vnto men. Now therefore whereas the Sonne payes the  
 price of our redemption and not the Father or the holy Ghost,  
 therefore in this speciall respect he is called in Scriptures and in-  
 tited by the name of Iesus; and none but he.  
 By this which hath bene said, the Papists are faulty two  
 waies. First, that they giue too much to the very name of Iesus;  
 for they write in plaine termes, that the bare name it selfe bee-  
 ing vsed hath great power and doth drive away diuels, though  
 the parties that vse it be void of good affection: whereas indeed  
 it hath no more vertue then other titles of God or Christ. Se-  
 condly they are faulty, that they giue too little to the thing sig-  
 nified. For Christ must either bee our alone and whole Saviour  
 or

or no Saviour. Now they make him but halfe a Saviour, & they ioine others with him as partners in the work of saluation, whe they teach, that with Christs merits must be ioined our workes of grace in the matter of iustification, and with Christs satisfacti on for the wrath of God, our satisfaction for the temporall pu nishment; and when they adde to Christs intercession the inter cession and patronage of Saints, especially of the virgin Mary, whom they call the queene of heauen, the mother of mercie; withall requesting her, that by the authority of a mother shee would commaund her sonne. If this doctrine of theirs may stand, Christ can not be the onely Saviour of mankind, but eue ry man in part shall be Iesus to himselfe.

*Officium B.  
Mariae re-  
form. a Pio 5.  
pauif.*

But let vs goe on yet further to search the speciall reasons of the name, which is notably set downe by the Angel. *7. Ios. Sat* (saith he) *call his name Iesus, for hee shall saue his people from their sinnes.* In which words we may consider three points. I. Whom the Sonne of God shall saue. II. By what? III. From what? For the first, hee shall saue his people, that is, the elect of the Jewes and Gentiles: and therefore he is called the Saviour of his body. We must not here imagine that Christ is a Saviour of all and every man. For if that were true, then Christ should make satisfaction to Gods iustice for all and every mans sinnes: and Gods iustice being fully satisfied hee could not in iustice con demne any man: nay, all men should be blessed, because satisfac tion for sinne and the pardon of sinne depend one vpon ano ther inseparably. Again, if Christ be an effectuell Saviour of all and every particular man, why is any man condemned? It will be said, because they will not beleue, belike then mans will must ouer-rule Gods will, whereas the common rule of Diuines is, that the first cause ordereth the second.

*Matt 27.*

*Eph 5. 23.*

*1. Cor. 12. 13.*

*Alia prima  
causa ordi-  
nat actum  
secunda  
causa.*

The meanes of saluation by Christ are two: his merit, and his efficacie. His merit, in that by his obedience to the law and by his passion, he made a satisfaction for our sinnes, freed vs from death, & reconciled vs vnto God. Some may object, that the o bedience and the passion of Christ being long agoe ended, can not be able to saue vs now: because that which hee did 3000. yeares agoe may seeme to be vanished and come to nothing at this day. *Ans.* If Christs obedience be considered as an action, and his passion as a bare suffering, they are both ended long a goe: yet the value and price of them before God is euermlasting.

as in *Adam*: fall the action of eating the forbidden fruite is ended, but the *guile* of his transgression goes over all mankind; and continues still even to this houre, and shal doe to the end of the world in those which shall be borne hereafter. The efficacie of *Christ* is, in that hee giues his Spirit to mortifie the corruption of our natures, that we may die vnto sinne and liue to righteousness, and haue true comfort in terrors of conscience and in the pangs of death.

The evils from which wee are saued are our owne finnes, in that *Christ* freeth vs from the guilt and the punishment and fault of them all, when we beleeue.

Thus much for the meaning of this title *Iesus*. Now follow the uses which arise of it. First of all whereas wee are taught to make confession that the Sonne of God is *Iesus*, that is, a Saviour: hence it must needs follow, that we are lost in our selues. And indeed before we can truly acknowledge that *Christ* is our Saviour, this confession must needs goe before; that we are in truth, and therewithall doe feele our selues to bee miserable sinners vnder the wrath of God, vtterly lost in regard of our selues: for *Christ* came to saue that which was lost. And when hee talked with the woman of Canaan, he checked her and said, he was not sent but to the lost sheepe of the house of *Israel*. *Christ* *Iesus* came to powre oile into our wounds: *Christ* came to set them at libertie which are in prison: and to place them in freedom that are in bondage. Now a man can not powre oile into a wound, before there be a wound, or before it be opened, and we feele the smart of it. And how can wee bee set at libertie by *Christ*, except wee feele our selues to bee in bondage, vnder hell, death, and damnation? When the disciples of *Christ* were vpon the sea in a great tempest, they cried, *Master saue vs, wee perish*. So no man can heartily say, I beleeue *Iesus* *Christ* to bee my Saviour, before hee feele, that in himselfe hee is vtterly lost and cast away without his helpe. But after that wee perceiue our selues to bee in danger and to bee overwhelmed in the sea of the wrath of God, then we crie out with the disciples, Lord *Iesus* saue vs wee perish. Many Protestants in these daies hold *Christ* to be their Saviour, but it is onely formally from the teeth outward, and no further: they were neuer touched with the sense of their spirituall misery that they might say with *Daniell*, *Shame and confusion becometh vnto vs*; and with the Publicane, *I am a sinner*,



*finer, Lord be mercifull to me.* And therefore the conclusion is this, that if we will haue Christ to be our Sauiour, we must first beleue that in our selues we are vtterly lost; and so must that place be vnderstood where Christ saith, he is not sent, but to the lost sheepe of the house of *Israel*, that is, to those which in their owne sense and feeling are lost in themselves.

Secondly, if Christ be a Sauiour, then we must acknowledge him to be so. But how shall we doe this? *I answer,* Thus: A man is taken to be a skilfull Physitian by this, that many patients come vnto him, and seeke for helpe at his hands. And so should it be with Christ. But alas, the case is otherwise. Every man can talke of Christ, but few acknowledge him to be a Sauiour, by seeking to him for their saluation because they iudge themselves righteous, and feele not themselves to stand in need of the helpe of Christ. Nay which is more, if a man bee knowne that can cure strange diseases, men will seeke to him by sea and land, and sell both goods and lands to get helpe at his hand. Euen so, if men were perswaded that Christ were a perfect Sauiour, and that they were sicke and vtterly vnable to be saued without him, they would neuer rest nor be quiet, but seeke vnto him for his helpe, and crie with *Dauid*, *O Lord, say vnto my soule that thou*

*art my saluation.* The woman that was diseased with an issue of blood, came behinde our Sauiour Christ, and when shee had

but touched him, shee was healed. In the same manner, if we shall seeke to come to Christ, and doe but touch his precious body and blood by the hand of faith, the issues and the bleeding woundes of our soules shall bee dried vp. When a man that had bene sicke eight and thirty yeares was come to the poole of Bethesda, he was faine to lie there vncured, because

when the angell troubled the water euermore some slept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent vs or steppe before vs. And if we finde our selues to be so laden with the burden of our sinnes that we can not draw neere vnto him, let vs then doe as the palse man did:

he got foure men to carry him on their shoulders to the place where Christ was: and when they could not by reason of the prease of people enter into the house, they opened the rooffe and let him downe in his bedde by cords to Christ that he might be healed. And so let vs vse the helpe of such as be godly, that by their instructions & cosolations they may as it were put to their

shoulders,



shoulders, and by their prayers as with cords brings vs to Christ, that we may receiue eternall saluation, beeing otherwise dead in sin, and subiect to damnation.

Lastly, whereas *Ioseph* and *Mary* gave this name not at their owne pleasure, but at the appointment of God himselfe; this ministers a good instruction to all parents touching the naming of their children when they are baptized, that they are with care and deliberation to giue convenient names vnto them which may put them in minde of duties either to God or men. This is worthy of our obseruation, for many care not how they name their children, yea it is at this day and ever hath beene, that some giue such names to them, as that at the very rehearsing thereof laughter ensueth. But this ought not to be so, for the name is giuen vnto children at the time of their baptism in the presence of God, of his Church, and Angels, euen then when they are to be entred into the Church of God, and that in the name of the Father, the Sonne, and the holy Ghost: therefore though we do not place religion in titles, or names, yet neuertheless a wise and godly choice in this matter is to be had, that the names imposed may bee instead of instructions and admonitions to the parties named: and for this cause in the old Testament names were giuen either by prophetical instinct, or according to the event of things which came to passe about the time of the birth of children, or they were borrowed from the holy ancetours, to put the posterity in minde to follow their steppes.

Luk. 1. 59.

And thus much of the duties: Now follow the consolations that Gods Church and people reape from this, that the sonne of God is our Sauour. When as all mankind was included vnder sinne and condemnation, then the Lord had mercie vpon vs and gaue vnto man the covenant of grace in which he promised that his owne sonne should be our redeemer. This is a great and vnspokeable comfort, as may appeare in that the Angels so greatly reioyced herein when Christ was borne, *Behold, say they, I bring you tidings of great ioy that shall be to all the people, that is, that vnto you is borne in the citie of David a Sauour which is Christ the Lord.* Now if they reioyce thus exceedingly at Christs birth, who was not their Sauour, because they stood not in need to be redeemed: then much more ought the Church of God to reioyce here in whom it doth principally concerne: and no maruell, for if we had wanted this blessed Sauour, it had bin better to haue bin a brute

Luk. 2. 10,  
11.

bruit beast or any other creature then a man; for the death of a beast is the end of his woe, but the death of a man without a Saviour is the beginning of endlesse miserie: Satan and his angels are fallen and have no Saviour, but when man was fallen, God of his mercy dealt not so with him, but gaue his owne Sonne to restore him to a better estate; whereas hee might as iustly haue damned all men for the fall of our first parents, as hee did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of unspeakeable ioy: let vs therefore receiue and imbrace Christ our Saviour, flie to him for the pardon of all sinnes, and praise his name therefore.

Now we come to the second title of the Sonne of God, whereby he is tearmed *Christ*: which title is as it were the surname of the second person as some doe thinke: yet according to the opinion of some others it is no name at all, but onely a mere appellation, as when in the like case a particular man is called a Duke or a King. It is all one with *Messiah* in Hebrew wherewith the redeemer was named in the old Testament; and both signifye *anointed*.

Among the Iewes before the coming of Christ three estates or orders of men were annointed with oyle: First of all Kings, as *Saul, David*, & the rest of the Kings of Iuda. Secondly, the priests that serued in the Tabernacle & Temple before the Lord when they were ordained, and as it were, installed into the priesthood, were annointed with oyle, as first of all *Aaron* and his sonnes, but afterward the high priests alone. Thirdly Prophets were thus annointed, as *Elisa*.

Now this legall annointing was a type and figure of the annointing of Christ, which was not with bodily oyle, but by the spirit, and it was more excellent then all other annointings were. For *David* saith, he was annointed with the oyle of gladnesse above all his fellowes, signifying, that neither king, priest, nor prophet, was euer annointed in the same manner as he was.

Christs annointing is according to both his natures; for in what nature he is a Mediatour, in the same he is annointed: but according to both his natures ioyntly he is a mediatour: the godhead is no mediatour without the manhood, nor the manhood without the Godhead: and therefore his annointing extends it selfe both to his Godhead and to his manhood.

Christs annointing hath two parts, both of them figured by the annointing of the Iewes. The first is his consecration where-

by he was set apart to doe the office of a Mediatour betweene God and man: and therefore to be a king, a priest, a prophet: a King, to gather and withall to governe his Church and people: a Priest, to make satisfaction and intercession for the sinnes of the elect: a Prophet, to reveale and teach his people the will of God his father. And though it be true that Christ is set apart to the worke of mediation as hee is mediatour or as hee is man: yet as hee is God he doth designe and set himselfe apparto the same worke. For to designe the mediatour is a common action of the three persons, the Father, the Sonne, and the holy Ghost: and yet considering the Father is first in order, & therefore hath the beginning of the action, for this cause he is said especially to designe, as when *S. Iohn* saith *Him hath God the father sealed.*

Ioh. 6. 17.

Iai. 61. 1

The second part of Christs anointing is the powring out of the fulnesse of the spirit or grace into the manhood of Christ: & it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to be the author of it: so the most excellent and unspeakable graces of the manhood of Christ have their beginning frō the godhead of Christ. Again though the same oyle was most pretious, yet was it compounded of earthly substances, as myrrhe, calamus, and Cassia, and such like, to signifie, that the spirituall oyle of grace whereof the manhood of Christ was as it were, a vessell or storehouse, did not consist of the essentiall properties of the godhead, as *Euyther* and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not have any participation of them. Thirdly, the sweete savour of the holy oyle figured, that the riches of all grace with the effect thereof in the obedience of Christ, doth take away the noyome sent of our loathsome sinnes from the nostrills of God, and withall doth make our persons and all our actions acceptable vnto him as sweete perfume, as *Paul* saith, *Wee are unto God the sweet savour of Christ, &c.* And Christs death is for this cause termed a sacrifice of sweete smelling savour.

2. Cor. 2. 16.

And we must further vnderstand that these gifts of Christs manhood are not conferred in a small scantling or measure, for *Iohn* saith, *God giveth him the spirit not by measure,* because the graces which are in Christ are farre more both in number and degree, then al men or angels have or shal have: though the good Angels and the Saints of God in heauen are very excellent creatures

Ioh. 3. 34.



tures stored with manifold graces & gifts of God. For this cause Christ is called the *bread of man*, because he is every way the most principall and glorious man that ever was. Yet for all this are not the gifts of Christs manhood infinite any way because it is a creature and finite in nature, and therefore not capable of that which is infinite.

By Christs anointing the people of God reape great benefit and comfort, because they are to be partakers thereof. For this cause the oyle wherewith he was anointed is called the *oyle of gladnesse*, because the sweete sauour of it gladdeth the hearts of all his members, and brings the peace of God which passeth all vnderstanding. The holy oyle poured vpon *Aarons* head came downe to his beard, and to the very skirts of his garments: and it signified that the spirituall oyle of grace was first of all poured vpon our head Christ Iesus, and from thence consequently deriued to all his members, that by that meanes he might be not onely anointed himselfe, but also our annointer.

Now the benefites which we receive by his anointing are two. The first is, that al the elect when they are called to the profession of the Gospell of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as Saint Iohn saith, *He hath made vs kings and priests vnto his Father.* And Saint Peter out of *Isa.* *I will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.*

The second benefit is, that al the faithfull receive the same oyle, that is, the same spirit of God in some little and conuenient measure, which he received aboue measure, as Saint Iohn saith *The anointing which ye haue receiued of him dwelleth in you and teacheth you all things:* where by anointing is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ, that is, anointed with the same oyle wherewith Christ was anointed. And the holy oyle might not be given to a stranger, to signifie, that to haue the spirit of Christ, and to be guided by it is peculiar to the that are Christs. Now the let vs al lay these things to our hearts, & extol the vnspeakable goodnes of God that hath aduanced vs to the dignity of kings, priests, prophets, before him, & hath given his spirit vnto vs to enable vs to be so indeede.

Now follow the duties which are to bee learned hence. And first, whereas all Christians receiue anointing from the holy one Christ Iesus, to become prophets in a sort, we must doe our

Ioh. 5. 39.

Scripture.

endeauours, that the word of God may dwell plentifully in vs, and for that cause we must search the scriptures, euen as hunters seeke for the game, and as men seeke for gold in the very mines of the earth: There is nothing more vnbefitting a man, then grosse ignorance a Christian. Therefore the author of the Epistle to the Hebrewes reprooues them, that whereas for the time they ought to haue bin teachers, they had neede againe to bee taught the first principles of the word of God.

Hebr. 5. 12.

Againe, that portion of knowledge which we haue receiued of God, is further to bee applied to the benefit and good of o-

Psal. 141. 5.

thers: this is that most precious balm that on our parts should neuer be wanting to the heads of men. And here every man that is set ouer others must remember within the compasse of his calling and charge to instruct those that bee vnder him so farre forth as possibly he can. Gouvernours of families much teach their children and seruants and their whole household the doctrine of true religion, that they may know the true God and walke in all his waies in doing righteousnesse and iudgement. If householders would make conscience of this their dutie, and in some sort and measure prepare their families against they come to the publike congregation, the Ministers of the Gospell with greater comfort, and farre more ease should perform their dutie, and see farre more fruite of their Ministerie then now they do. But whereas they neglect their dutie, falsely perswading themselves that it doth not belong to them at all to instruct others; it is the cause of ignorance both in townes and families, in masters themselves, in seruants and children and all. Lastly, by this we are admonished to take all occasions that possibly can be offered mutually to edifie each other in knowledge; saying among ourselues (as it was fore told of these times) *Come, let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob, and hee will teach vs his waies, and wee will walke in his paths:* and withall, wee should con firme each others, as Christ saith to Peter, *When thou art conuerted confirm thy brethren;* and bee readie at all times to render an account of our faith and religion euen before our enemies when we are iustly called so to doe.

Ihu. 2. 3.

1. Cor. 14. 26.

2. Pet. 2. 5.

Secondly, because we are set apart in Christ, to become spirituall priests vnto God, we must therefore offer spirituall sacrifices acceptable vnto him: and they be in number seauen. The first is an affiance whereby wee rest vpon God, as *Dauid* saith,

Offer



Offer the sacrifice of righteousness and trust in the Lord. The second is wholly to subject our selves to the ministers of the Gospel, that we may be changed and conformed by it as Paul saith, 7 he manifested the Gospel to the Gentiles, that the blessing of it might be acceptable, being sanctified by the holy Ghost. The third is, all manner of prayers and supplications made unto God. For my prayer, saith David, be directed in thy sight as incense, and the lifting up of mine hands as an evening sacrifice. The fourth is praising and thanksgiving unto God. For as by him offer the sacrifice of praise always to God, that is, the fruit of the spirit which is his name. And in the Revelation the golden vials full of odours are the prayers of the Saints. The fifth is the relief of our poore brethren according to our ability, as Paul saith, I was compelled after that I had received of the Ephesians that word, that I should, an officer that I should, as a sacrifice pleased and acceptable to God. The sixth is the denial of our selves with a contrite and broken heart. The seventh is, to resign our selves, bodies, and soules wholly to the service of God, as Paul saith, I have sold myself to God, as they that are slaves of God, as Paul saith, I have sold myself to God, as they that are slaves of God. In which words he alludes to the manner of the old Testament: when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle, and set it before the altar, in token that hee did resigne it unto God: and so wee for our parts must not give our bodies and soules to become the instruments of Sinne and Satan, but wee must have them alwaies in readines, freely presenting them unto God that hee may have the whole disposition of them according to his good pleasure, to the honour and glory of his name. As when in the whole burnt offering it was consumed & turned to smoke, no man having benefite of it, to signify, that wee must give our selves not in part but wholly to the service of God, as hee will if neede be. If this be so miserable is the price of such that give up their bodies and soules to live in pleasures and vanities, in the pleasures of their beastly finnes, in idleness, as they offer themselves a sacrifice not to God, but to the devil.

Thirdly, considering we are appointed to be spiritual Kings even in this life, wee must walke worthy to receive a crown. That this may be so, first of all such as are governors for other others, must rule not according to their wills and pleasures, but in the Lord: withall, doing homage to their Head and King Christ

Iesus himselfe. Secondly, we must every one of vs rule and beare sway even as kings over our owne thoughts, wils, affections, ouermastering them as much as we possibly can by Gods word and spirit withall, maintaining and proclaiming continuall war against our corrupt natures, the diuell, and the world. And truly he which can beare rule over his owne heart, is a right king indeede: and hauing receiued some measure of grace to reigne over himselfe in this life, he shall reigne for euer with Christ in the life to come. As for such as are carried away with the string of their corruptions, hauing blindness and ignorance to reigne in their mindes, rebellion in their wils and affections, loosenesse in their whole liues, they may carrie the outward forme and shew of Christians: as long as they will, but indeede they are no spirituall kings but very bondmen: the strong man Satan keepes as yet the hold of their hearts, and as Lord and King holds vp his scepter there.

Lastly, seeing Christ is appointed with the most precious treasure that ever was, and that for our sakes, he must be sweete and sauourfull to vs, and all other things must be as vnflauoured and dang in regard of him. We must in this case in ienour to say as the spouse of Christ doth: *Because of the saueur of thy good ornaments, thy name is an ornament poured out: therefore the thirg is sweeter to me.* That we could sauour in the fears of God, that we might feele him all his garments smell of myrrhe, aloes, and cassia, emitting forth out of his nostrils all sweet odours. And because the holy oyntment of Christ is powred forth vpon all his members to make them sauory and sweete in the presence of God, let vs make conscience of all manner of sinne, least by the peyylon and stinke thereof, wee infect not onely our selues, but all the creatures of God which wee vse, yea heauen and earth it selfe: It stands not with equitie that after we haue become embauled and sweetned by the precious merits of Christ, that wee should make our selues two-footed swine, to returne to the mire of our old sinnes.

The coupling and combining of these two former titles together, contains the principall question of the whole Bible, which is, whether Iesus the sonne of Marie be Christ or no, as *Ioh. 10. 37. S. Iohn saith, These things are written, that ye might beleue that Iesus is the Christ, the sonne of God, and that in beleuing, ye might haue life everlasting.* This conclusion was denied by the Iewes, but

but avouched and confirmed both by Christ and by his Apostles, and their principall argument was framed thus: Hee which hath the true notes of Christ is the Messias or Christ indeed: but Iesus the Sonne of *Mary* hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the prophetes of the old testament: the assumption is confirmed in the writings of the new testament: and the principall reasons of the confirmation are couched in the articles which concerne the second person. The conclusion followes, and is set downe as I have said, in the knitting together of the articles, Iesus and Christ.

Thus much of the second title: now followes the third, *the only Sonne*: that is, the only Sonne of the first person the Father. In this title we must consider two things: the first, what hee is the Sonne of God: the second, that he is the only Sonne of God. Touching the first, Christ is called the Sonne of God, because he was begotten of the Father. Now for the opening of this eternall generation, we must consider three points: the thing begotten, the manner of begetting, & the time. For the thing itselfe, it is Christ, who must be considered two waies, as he is Sonne, & as he is God. As he is a Son, he is not of himselfe, but the Son of the Father begotten of him: nevertheless as he is God, he is of himselfe neither begotten nor proceeding; for the eternall godhead of the Father is of itselfe without all beginning: but the Godhead of the Sonne is one and the same with the Godhead of the Father: because by what Godhead the Father is God, by the same and no other the Sonne is God: therefore the Sonne, as he is God, he is God of himselfe without beginning, even as the Father. Whereupon it followes, that the Sonne is begotten of the Father as he is a Sonne, but not as he is God. The manner of this generation is this: The Son is begotten of the substance of the Father not by any *flow*, as when water is detiued from the head of the spring to the channell: nor by *division*, as when a thing is cut in pieces: nor by *propagation*, as when a grise is transplanted into new stocke: but by an unspeakable communication of the whole essence or Godhead from the Father to the Sonne, in receiving whereof the Sonne doth no more diminish the majestic or godhead of the Father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Council of Nice hath said well, that



same hath the same will. V. The works of creation and preservation are as well ascribed to the sonne as to the Father. By him the father made the world; & he beareth vp all things by his mighty power: and miracles, which are works either about or against the order of nature peculiar to God, were done by Christ. VI. Divine worship is given to him for he is adored, invocated, and believed in as God the father. To him is given a name, in which we may have dominion by us, as things in heaven, and things in earth, and things upon the earth, and things under the earth. *Phil. 2. 10.*

21 As for the reasons which be alledged to the contrary, they are of no moment. I Obiect. The word of God can not be God, the sonne is the word of the father: therefore he is not God. Answer. The word is taken two waies: first for a *signifying word* standing of letters and syllables uttered either by God or by the creature now on this manner Christ is not the word of God: Secondly there is a *substantiall word*, which is of the substance of him whose word it is. And thus Christ is the word of God the father. And he is so termed, I in respect of the father for as reason & speech hath his beginning from the minde without any passion in the mind, so hath he beginning from the father. And as the speech is in the minde, and the minde in the speech, so the father is in the sonne, and the sonne in the father. II In respect of all creatures. The father createth all things by the sonne, by whose powerful word the world was made, is now preserved, and shall be abolished. III In respect of the Church. For the father by him speaks vnto us both in the outward ministerie of the word, and by the inward operation of the spirit: and againe we by him speak to the father, as we are Mediators in stead of the word. *Ioh. 1. 1. Heb. 1. 3. Ioh. 1. 2. 3. 1. Cor. 1. 3. Ioh. 17. 26.*

II. It is objected thus, God hath no beginning from any other: Christ hath beginning from the father: therefore he is not God. Answer. Christ must be considered both in regard of his godhead and in regard of his person: in regard of his godhead he came none of any but is of himselfe, as well as the father: in regard of his person he is from the father, who is his beginning: the rest of the persons both in respect of order (for this Scripture saith not, the holy Ghost, the Sonne, the Father, but the Father, the Son, the holy Ghost) is also in respect of his communication of the Godhead. And where it is said that God is of himselfe, if the name God be taken for the Godhead in itselfe absolutely considered, it is true: but if it be taken for any particular person in.



Ioh. 14.

Ioh. 14.

1. Cor. 1. 30

1. Cor. 11. 3

1. Cor. 15. 5

24.

verse 18.

Rom. 8. 29.

Col. 1. 15.

in the godhead, it is false. III. *Obiect.* None is greater then God: but the father is greater then Christ, for so he saith, *The father is greater then I.* *Ans.* Christ there speakes of himselfe as he was a man abased in the forme of a servant in which respect he is lesse then the Father, who neither was incarnate and abased in our nature. And though Christ in respect of his nature assumed be inferior to the father, yet doth it not hinder but that he may be equall to him, as he is the second person in trinity, or as he is God by one and the same Godhead with the Father. IV. *Obiect.* He that is made of God this or that, is not God: But Christ is made of God, as Paul saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Ans.* Christ is said to be made, not because there was any beginning of his godhead, or any change or alteration in his person but because in the eternall counsell of the Father, he was set apart before all times to execute the office of a Mediatour, and was withall in time called, and as it were consecrated and ordained thereunto in his baptisme: he is made therefore in respect of his office, but not in respect of his person, or nature. V. *Obiect.* God hath no head, Christ hath an head, as Paul saith, *God is Christ head.* *Ans.* God, that is, the Father, is head of Christ, not as he is God simply, but as he is *God incarnate*, or made manifest in the flesh, and in respect of the office to which he willingly abased himselfe. VI. *Obiect.* He which gives vp his kingdome is not God, Christ giues vp his kingdome. *Then,* saith Paul, *saith he the end, when he hath deliuered vp the kingdome to God even for Father.* *Ans.* Christ is king two waies, as he is God, and as he is Mediatour: as he is God, he reignes eternally with the father and the holy Ghost: but as he is Mediatour, in the end of the world when all the company of the elect are gathered, his kingdome shall cease not simply but in respect of the outward manner of administration: for the execution of ciuill and ecclesiasticall functions shall cease. And whereas in the same place, it is said that Christ shall be seated vnto God eternally after the end, it must be vnderstood partly in regard of the assumed manhood, partly in respect of his mysticall bodie the Church most sweetly ioyned vnto him in heauen. VII. *Obiect.* The first borne of every creature, and of many brethren, is a creature and not God: but Christ is the first borne of every creature, and of many brethren. *Ans.* He is called the first borne by resemblance or allusion to the first borne in the old testament: for as they were principall

cipeall heires having double portions allowed them; and the chiefe or governours of the family: so Christ is made heire of the world; and the head of Gods family which is his Church elected & adopted in him. And againe he is called the first borne of every creature, because he was begotten of the substance of his Father before any creature was made, and therefore it is not here said that he was first created, but first begotten.

By the reasons which have bene alleadged, as also by the insufficiency of the contrary arguments, it is more then manifest against all heretikes that Christ is very God. Yet to stoppe the mouths of all Atheists, and to satisfie all wavering and doubting minds, I will adde one reason further. The gospel of S. *John* was chiefly penned for this end, to prove the deity of Christ; and among other arguments alleadged, this is one, that Christ gave a resolute and a constant testimonie of himselfe, that he was the Son of God, and very God. Now if any man shall say, that sundry persons since the beginning of the world have taken vpon them, and that falsely, to be gods: I answer, that never any creature tooke this title and honour vpon him to be called God; but the fearefull iudgements of God were vpon him for it. In the estate of mans innocencie the diuell tolde our first parents that by eating the fruit of the tree of knowledge of good and euill, they should be as gods knowing good and euill; now they beleeued him, and affected diuine honour, but what came of it surely *Adam* with all his posterity is shot vp for this very cause vnder eternall damnation. *Herod* likewise araied in royall apparell, and sitting on the iudgement seat, made an oration to the men of Tyre & Sidon, who gave a shout, saying, *this is the sonne of God, and say of some.* Now because he tooke the glorie of God to himselfe, and did not returne it to him to whome it was due, immediately the angell of the Lord smote him. And so, if Christ had bin but a meere man, & not very God, as he avouched, vndoubtedly the hand of God would haue bin vpon him likewise for his confusion: but when he suffered for vs, and bare the punishment due for our sinnes, he most triumphed. And the iudgements of God were vpon *Herod*, *Pontius Pilate*, *Caiaphas*, and vpon all those that were enemies to him, & to his Church afterward, and that partly in life & partly in death. Wherefore considering God can not abide that his glory should be given to any creature, & seeing for that cause he takes revenge on all those that exalte themselves to be gods,



now let vs come to the second point, namely, that he is the *only*  
*sonne of God*. And he is so termed because he is the Sonne of the  
 Father, in a speciall manner, so as nothing can be the Sonne of  
 God as he is. Angels indeede are termed the Sonnes of God,  
 but that is onely in respect of their creation: and all that beleue in  
 in Christ are the Sonnes of God by adoption, being receiued in-  
 to the family of God which is his church by the merit of Christ,  
 whereas by nature they were the children of wrath. Christ also  
 as hee is man (I say not his manhood which is a nature and no  
 person) is the Sonne of God by the grace of personall vnion, and  
 not by nature nor by adoption. Lastly, Christ as he is the second  
 person in trinitie, the eternall word of the Father, coeternall and  
 consubstantiall with him, is also the son of God. But how? neither  
 by creation, nor adoption, nor by the vertue of personall vnion,  
 but by nature, as he was begotten of the very substance of the  
 Father before all worlds: and therefore hee is called the *proper* Ioh. 1. 18.  
 and *only begotten* Sonne of God. It may be objected on this ma- Rom. 8. 32.  
 ner: If the Father beget the Sonne, he doth it either willingly, or  
 against his will: if willingly, then the Sonne is begotten by the  
 free-will of the Father, and no sonne by nature. *Ans.* The Fa-  
 ther did communicate to the Sonne his whole God-head *willing-  
 ly*, without constraint, yet not by his will: and therefore he is the  
 Sonne of the Father, by nature, *not by will*. It may be further said,  
 that if Christ be the Sonne of God by nature, as he is the essenti-  
 all word of the Father, and by personall vnion as he is man, then  
 is he not one but two Sonnes. *Ans.* As he is but one person, so  
 is he but one Sonne: yet not in one but in two respects: two re-  
 spects make not two things, whereas one and the same thing not  
 altered, but still remaining one may admit sundrie respects.  
 Thus much of the meaning of the third title: now follow the  
 comforts which may be gathered hence. Whereas Christ Iesus  
 is the Sonne of God, it serues as a meanes to make miserable and  
 wretched sinners that are by nature the children of wrath and  
 damnation, to be the Sonnes of God by adoption: as St. *Iohn* Ioh. 1. 12.  
 testifieth. Now what a benefite this is to be the childe of God, no  
 tongue can expresse. Christ saith, *Blessed are the peace-makers*:  
 but why are they blessed? *for* saith he, *they shall be called the*  
*children of God*. Whereby hee testifieth that the right of adoption is a  
 most excellent priuledge, and nor without cause. For he which  
 is the childe of God, is spiritually allied to Christ, and to all the  
 Saints

Rom. 8. 17.

Saints and seruants of God both in heauen & earth, hauing his owne redeemer for his elder brother, and all his members as his brethren and sisters: yea if we be Gods adopted children, we are also heires: euen heires of God, and heires annexed with Christ. Well, how great soeuer this prerogative is, yet few there be that rightly wey it and consider of it. Children of noble men and Princes heires are had in account and reputation of all men, they are the very speech and wonder of the world. But it is a matter of no account to be the Sonne of God and fellow-heire with Christ. The dearest seruants of God haue bin esteemed but as the offscourings of the world. And no marvaile, for they which are after the flesh, fauour the things of the flesh. Few men haue their vnderstandings inlightened to discerne of such spirituall things as these are, and therefore are they little or nothing regarded. A blinde man neuer seeing the sunne, is not brought to wonder at it, and earthly minded men neither seeing nor feeling what an excellent thing it is to be the childe of God, can not be brought to seeke after it. But let all such as feare God enter into a serious consideration of the vnspeskeable goodnesse of God, comforting themselves in this, that God the Father hath vouchsafed by his owne Sonne to make them of the vassals of Satan, to be his owne decre children.

Now follow the duties which are two. First, we beleue that Iesus Christ who was to be the Saviour of mankind, must needs be God: what is the reason hereof? surely because no creature, no not all the creatures in heauen and earth were able to saue one man so vile, wretched, and miserable is our estate by Adams fall. And therefore the Sonne of God himselfe pittied our estate, and being king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sinnes, which otherwise every one of vs should haue suffered both in body and soule world without end. To make this more plaine, let vs suppose that some one hath committed an offence against a prince, and the trespasse to bee so grieuous, that noman can appease the kings wrath, saue onely the kings onely sonne; and which is more, the kings sonne himselfe cannot release him, vnlesse hee suffer the punishment for him in his owne person, which is due vnto the malefactor. Now what is to bee thought of this mans estate?



estate? Surely all men will say that he is in a most miserable taking and that his trespass is notorious: and so it is with every one of vs by nature, whatsoever we are. No man could face our soules, no not all the angels in heaven, vntil the king of heaven and earth the onely Sonne of God had come downe from heaven and suffered for vs, bearing our punishment. Now the consideration of this must humble vs and make vs to cast downe our selues vnder the hand of God for our sinnes, and pray continually that the Lord would send some *Moses* or other which might smite the rocks of our hearts, that some teares of sorrow and repentance might gush out for this our wofull miserie.

Secondly, whereas God the Father of Christ gave his onely Sonne to be our Saviour, as we must be thankfull to God for all things, so especially for this great & vnspokeable benefite. Common blessings of God, as meate, drinke, health, wealth, and libertie, must at all times moue vs to be thankfull; but this, that Christ Iesus the onely Sonne of God, redeemed vs being vnto ly lost, this I say, must be the maiue point of all our thankfulness: but alas mens hearts are so frozen in the dregges of their sinnes, that this duty comes little in practise now a daies. When our Saviour Christ cleansed ten lepers, there was but one of them that returned to give him thanks: and this is as true in the leprosie of the soules, for though saluation by Christ be offered vnto vs daily by Gods ministers, yet not one of tenne, nay scarce one of a thousand gives praise and thanks to God for it, because men take no delight in things which concerne the kingdome of heaven, they thinke not that they haue neede of saluation, neither doe they feelee any want of a Saviour. But we for our parts must learne to say with *Dauid*, *What shall I render vnto the Lord for all his benefites* Psal. 116. 12  
yea we are to practise that which *Salomon* saith, *My sonne give not thy heart:* for we should give vnto God both bodie and soule in token of our thankfulness for this wonderfull blessing that he hath given his onely sonne to be our Saviour, and we are to hold this for truth, that they which are not thankfull for it, let them say what they will, they haue no soundnes of grace or power of religion at the heart. Prou. 23. 26

And thus much of the third title. The fourth and last title is in these words, *our Lord*. Christ Iesus the onely sonne of God is our Lord three waies: first by creation, in that he made vs of nothing, when we were not: secondly he is our Lord in the right of redemp-

redemption. In former times the custome hath bin that when one is taken prisoner in the field; he that paies his ranfome shall become alwaies after his lord; so Christ when wee were bond-slaves vnder hell, death, and condemnation, paide the ranfome of our redemption, and freed vs from the bondage of sinne and Satan, and therefore in that respect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wifes head,) to rule and governe the same by his word and spirit. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now followes the duties. And first of all, if Christ be our Soueraigne Lord, we must performe absolute obedience vnto him; that is, whatsoeuer he commands vs, that must we doe. And I say absolute obedience, because Magistrates, Masters, Rulers, and fathers may command, and must be obeyed, yet not simply, but so farre forth as that which they command doth agree with the word and commandement of God: but Christs will and word is righteousness itselfe, and therefore it is a rule and direction of all our actions whatsoeuer: and for this cause he must be absolutely obeyed. Thus he requires the obedience of the morall law: but why? because *he is the Lord our God*. And in Malachie he saith, *If I be your Lord, where is my feare?* And againe, we must resigne both bodie and soule, heart, minde, will, affections, and the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the body, but of the spirit and soule of man, he must therefore haue homage of both. As we adore him by the knee of the body, so must the thoughts & the affections of our hearts haue their knees also to worship him, and to shew their subiection to his commandements. As for such as doe hold him for their Lord in word, but in the meane season will not indeauour to shew their loyaltie in all manner of obedience, they are indeede no better then starke rebels. Secondly, when by the hand of Christ strange iudgements shall come to passe, as it is vsual in all places continually; we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer all his creatures: all things are in his hands, and he may doe with his owne whatsoeuer he will; and therefore we must rather feare & tremble whensoeuer we see or heare of them: so David saith, *I was dumbe and opened not my mouth because thou didst it*. And againe, *My flesh trembled for feare of thee, and I am afraid of thy iudgements*. Thirdly,

Exod. 20.  
Mal. 1.6.

Psal. 119.  
110

Thirdly, before we vse any of Gods creatures or ordinances, we must sanctifie them by the direction of his word and by prayer: the reason is this, because he is Lord ouer all, and therefore from his word we must fetch directiō to teach vs: whether we may vse them or not, & when & how they are to be vsed: and secondly we must pray to him, that he would giue vs liberty and grace to vse them aright in holy manner. Alse we are so to vse the creatures & ordinances of God, as being alwaies readie to giue an account of our doings at the day of iudgement: for we vse that which is the Lords, not our own; we are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glorie of God; and the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honour, fauour, or whatsoeuer; then looke thou vse it so, as thou maiest be alwaies readie to make a good account thereof vnto Christ. Lastly, every one must in such maner leade his life in this world, that at the day of death he may with chearefulness surrender and giue vp his soule into the hands of his Lord; & say with *Steuens*, *Lord Iesus receiue my soule*. For consider this with thy self, that thy soule is none of thine own, but his who hath bought it with a price, and therefore thou must so order and keepe it, as that thou maiest in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and afterward hurt it & make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he doe, the owner himselfe will not receiue it. Vngodly men in this life doe so staine their soules with sinne, that they can neuer be able willingly to giue them into the hands of God at the day of death: and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyfull heart at the day of death wee may commend our soules into the hands of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, and he that will doe it truly, must first be assured of the pardon of his owne sinnes, which a man can neuer have without true and vnfained faith and repentance: wherefore while we haue time, let vs purge and cleanse our soules and bodie, that they may come home againe to God in good plight.

And here all gouernours must be put in mind, that they haue

- an higher Lord, that they may not oppress or deale hardly with their inferiours. This is *Paul* reason: *To masters* (saith he) *doe the same things unto your servants, putting away threatening, and know that even your master is also in heaven, where is there respect of persons with him.* Inferiours againe must remember to submit themselves to the authority of their governours, especially of magistrates. For they are set over us by our soveraigne Lord & King *Christ Iesus*: as *Paul* saith, *Let every soule be subiect to the higher powers. For there is no power but of God, and the powers that be ordained are of God.* And againe, *Servants be obedient to your masters according to the flesh, with feare and trembling in singleness of your hearts, as unto Christ.*

The comfort which Gods Church may reape hence, is very great: for if *Christ* be the Lord of Lords, and our Lord especially whom he hath created and redeemed, we need not to feare what the diuel or wicked men can do unto vs. If *Christ* be on our side, who can be against vs? we neede not feare them that can destroy the body and doe no more: but we must cast our feare on him that is Lord of body and soule, and can cast both to hell.

Thus much of the fourth title. Now follows *Christs* incarnation in these words, *Conceived by the holy Ghost, borne of the Virgine Mary.* And they containe in them one of the most principall points of the doctrine of godlines, as *Paul* saith, *Without controversy great is the mystery of godlines, which is, God in flesh manifest in the flesh justified in be spair, &c.* And that we may proceede in order in handling them, I will first speake of the incarnation generally, and then after come to the parts thereof. In generall we are to propound five questions, the answering whereof will be very needfull to the better vnderstanding of the doctrine following.

The first question is, who was incarnate, or made man? *Answer.* The second person in Trinity, the sonne of God alone, as it is set downe in this article according to the Scripture. *S. Iohn* saith, *The Word was made flesh* and the Angell saith, *The holy one which shall be borne of thee, shall be called the Sonne of the most High.* And *Paul* saith that *Christ Iesus our Lord* was made of the seede of *Abraham* according to the flesh. And there be sundry reasons, why the second person should rather be incarnate then any other. 1. By whom the father created all things, and man especially, by him man being fallen is to be redeemed, and as I may say, recreated: now man was at the first created of the father by the sonne: and there

therefore to be redeemed by him. II. It was most convenient, that he which is the essential image of the Father, should take mans nature that he might restore the image of God lost and defaced in man, but the second person is the essential image of the Father, and therefore he alone must take mans nature. [11.] It was requisite that that person which was by nature the Son of God, should be made the sonne of man, that we which are the sonnes of men, yea, the sonnes of wrath, should againe by grace be made the sonnes of God: now the second person alone is the sonne of God by nature, nor the Father, nor the holy Ghost.

Heb. 1. 3.  
Coloss. 1.

As for the father, he could not be incarnate. For to take flesh is to be sent of an other, but the father cannot be sent of any person, because he is from none. Again, if the father were incarnate, he should be father to him which is by nature God; and the son of a creature, namely the virgin *Mary*; which things cannot well stand. And the holy Ghost could not be incarnate: for then there should be more sonnes then one in the Trinity, namely the second person the sonne of the father, and the third person the holy Ghost, the sonne of the Virgine *Mary*.

It may be objected to the contrary on this manner: The whole divine essence is incarnate, every person in Trinity is the whole divine essence, therefore every person is incarnate. *Ans.* The whole Godhead indeede is incarnate, yet not as it is *essentially* considered, but so farre forth as it is restrained and limited to the person of the sonne; and to speake properly, the godhead it selfe is not incarnate, but the very person of the Sonne subsisting in the Godhead. And though all the persons be one and the same essence, yet doe they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person; and be not assumed either of the Father or the holy Ghost: as in the like case the soule of man is wholly in the head and wholly in the feete, yea wholly in every part: and yet the soule cannot be said to vie reason in the feete or in any other part, but only in the head.

Against it may be alledged, that the incarnation being an outward action of God to the creature, is not proper to the Son. For the rule is, that all outward actions of God are common to all the persons in Trinity equally. *Ans.* (1.) the incarnation stands of two acts, the first is the framing & creating of that manhood which was to be assumed by the Sonne, or Word of the father:

(b) Incarnatione communis, terminative non se subsistentis.



and this action is common to all the three persons equally: the second is the limiting or the receiving of it into the vnitie of any person, and in respect of this action, the worke of incarnation is peculiar to the Sonne. To this purpose *Augustine* speaketh, *That creature (saith he) which the Virgine conceived and brought forth, though it appertaine to the person of the Sonne alone, yet was it made by the whole Trinity: as when three men weaue one and the same garment, and the second onely weares it.*

*Aug. in  
Enchirid.  
Laur. c. 38.*

The second question is, what manner of man the Sonne of God was made? *Ans.* He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that he tooke not vnto him the generall forme or idea of mans nature conceived onely in minde, nor the common nature of man as it is existing in every man: but the whole nature of man, that is, both a bodie and reasonable soule, existing in (c) one particular subiect. I say further, that he was and is a true and perfect man, beeing in every thing that concernes mans nature like to *Adam, Abraham, David*, and all other men, sauing onely in sinne. For first of all he had the substance of a true body and of a reasonable soule: secondly, the properties of bodie and soule: in the bodie, length, breadth, thicknesse, circumscription, &c. in the soule, the faculties of vnderstanding both simple and compound: will, affections, as loue, hatred, desire, ioy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, mouing, growing, eating, digesting, sleeping, &c. Thirdly, he tooke vnto him the infirmities of mans nature, which are certaine naturall defects or passions in body or mind, as to be hungry, thirst, weary, sadde and sorrowfull, (d) ignorant of some things, angry, to increase in stature, and wisdom, and knowledge, &c. yet this which I say must be vnderstood with two caueats. The first is, that infirmities be either certain vnblameable passions, or else such defects as are sins in themselves: now Christ takes the first onely, and not the second. Secondly, infirmities be either generall, or personall, generall, which appertaine to the whole nature of man, and are to be found in every man that comes of *Adam*: as to be borne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertaine to some particular men, and not to all, and arise of some private causes and particular iudgements of God, as are to be borne a foole, to be sicke of an ague, consumption, dropisie, pleurisie and such like diseases.

*c In vno in-  
diuiduo.*

*d Ignorantia  
mera priva-  
tionis non  
praua dispo-  
sitionis.*

diseases. Now the first sort be in Christ, and not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though he tooke not the private infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was that hee might shew himselfe to be very man indeede, also that hee might suffer for vs both in body & soule, and that he might giue vs an example of patience in bearing all manner of euill for Gods glory and the good of our neighbour.

Now the things which may be alleadged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old Testament, being no man: therefore he did so at his coming in the new testament: but the reason is not like. For Christ in the old Testament as the angell of his Father in some speciall affaires, tooke vnto him the body of a man for some space of time; but he did not receiue it into the vnitie of his person; but laid it downe when the busines which he enterprised with men was ended. Now in the fulnesse of time he came from heaven, as the angell of the covenant: and for that cause he was to vnite into his owne person the nature of man, which thing was neuer done before. And when as *Paul* saith that Christ *came in the similitude of sinfull flesh*, his meaning is not to signifie, that he was a man onely in resemblance and shew, but to testifie, that being a true man which was indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne. For *Paul* doth not say that he tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinfull flesh. Rom. 8. 3.

The third question is, why the sonne of God must become man? *Answer.* There be sundry reasons of this point, and the most principall are these: First of all it is a thing that greatly stads with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sin was committed in mans nature: *Adam* sinned first and in him al his posterity: therefore it is very necessary that in mans nature there should be a satisfaction made to Gods iustice, and for this cause the sonne of God must needes abase himselfe and become man for our sakes. Secondly, by the right of creation,

every man is bound in conscience to fulfill even the very rigour and extremitie of the morall law. But considering man is now fallen from his first estate and condition, therefore it was requisite that the Sonne of God should become man; that in mans nature hee might fulfill all righteousness which the law doth exact at our hands. Thirdly, hee that is our redeemer must die for our sinnes; for there is no remission of sinnes without shedding of blood; but Christ as he is God cannot die. For no passion can befall the god head. Therefore it was needfull that he should become man, that in mans nature he might die and fully satisfie Gods iustice for mans offence. Lastly he that must make reconciliation betweene God and man, must bee such an one as may make request or speake both to God and man. For a Mediatour is as it were a middle person making intercession betweene two other persons, the one offended the other offending. Therefore it is necessary that Christ should not onely bee God, to speake vnto the Father for vs, and to present our prayers vnto him; but also man, that God might speake to vs, and we to God by Christ. For howsoeuer before the fall, man could speake to God even face to face, yet since the fall, such feare possesseth mans corrupt nature that he can not abide the presence of God, but flyeth from it.

Now whereas I say that it was necessariethat the Son of God for the causes before alleadged must become man, the necessity must bee vnderstood in respect of Gods will, and not in respect of his absolute power. For if it had so pleased God, hee was able to have laid downe an other kinde of way of mans redemption, then by the incarnation of the Sonne of God: and he appointed no other way, because he would not.

Thus much of the Incarnation in general. Now follow the duties which arise of it. And first wee are taught hereby to come to Christ by faith, & with al our hearts to cleave vnto him. Great is the deadnes & sluggishnes of mans nature: for scarce one of a thousand care for him, or seeke vnto him for righteousness and life euermore. But wee should excite our selues euery way to draw neere to him as much as possibly we may: for when he was incarnate, he came neere vnto vs by taking our nature vpon him, that we againe whatsoeuer we are, might come neere vnto him by taking vnto vs his *diuine nature*. Again, when Christ was incarnate, he was made bone of our bone, & flesh of our flesh, and therefore

*Augustine  
Agout Christ*

therefore proportionally we must labour to become bone of his bone, & flesh of his flesh: which we shal be, when we are mystically vnited vnto him by faith, & borne anew by his spirit. Moreover Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spur to pricke vs forward still more and more to come to Christ.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderfull and strange humilitie. For as Paul saith, *Being in the forme of God, and thinking it no robbery to be equall with God, he made himselfe of no reputation, and took on him the forme of a servant: and humbled himselfe and became obedient to death, euen to the death of the crosse.* Yea so farre forth abased he himselfe, that (as David saith) *he was a worme and no man.* And this teacheth vs to lay aside all selfe-loue and pride of heart, and to practise the duties of humility; as the Apostle exhorts the Philippians in the same place: and that shall wee doe when we beginne to cast off that high opinion which every man by nature conceiueth of himselfe, and become vile and base in our owne eyes. Secure and drowlie Protestants thinke themselves blessed, and say in their hearts as the Angell of the Church of Laodicea said, *I am rich and increased with goods, and haue neede of nothing;* whereas indeed they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possesseth the mindes of our ignorant people, who chaunt it in the very same tune, saying, that God loues them; and that they loue God with all their hearts, and their neighbours as themselves; that they haue perfect faith in Christ; and euer had, nor once so much as doubting of their saluation: that all is well with them, and that they are past all danger whatsoever in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vaine and fond conceits of their owne excellencie. And truly so long as this o-uer-weening of our owne righteousness reignes in our hearts, let Preachers speake and say what they will, wee can neuer become followers of Christ in the practise of humility. Some will say peradventure, that they neuer had any such opinion of their owne righteousness; but I answer againe, that there was neuer yet any man descending of Adam, saue Christ; but he

Phil. 2. 6. 7

Psal. 11.

Reu. 3. 17.

had this proud phantasie ruling and reigning in him, till such time as God gaue grace to change and alter his heart: and this inward pride the lesse we discern it the more it is: & the more we discern it the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see it and to feele it, and to striue against it, casting downe thy selfe for thine owne misery after Christs owne example, who being God abased himselfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of God, till thou be emptied of selfe-loue and selfe-liking. For this cause let vs purge and empty our selues of all conceits of our owne righteousnesse, that God may fill our hearts with his grace.

Furthermore, the Incarnation of Christ is the ground and foundation of all our comfort, as the names of Christ seruing to expresse the same doe testifie. *Isaiah* in his last Testament saith, that *the scepter shall not depart from Iudah till Shilo*, that is,

Gen. 49. 10. *the Messiah come*. Now the name of *Shilo* signifieth the tunicle or  
P. Galatin. de  
occultis  
causal. veri-  
tas. l. 4. c. 4.

Goel.

skinne that lappeth the infant in the mothers wombe, called by the Physitions *the Secundine*: and by a kind of figure it is put for the Sonne of God in the wombe of the virgine, made man. And *Iob* to comfort himselfe in his affliction saith, *I know that my redeemer liueth*. Now the word which he useth to signifie his redeemer by, is very emphaticall, for it signifieth a kinsman neare allied vnto him of his owne flesh that will restore him to life.

Isa. 7. 14.

And the Lord by the Prophet *Esaie* calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because

Coloss. 1. 21

our sinnes are a wall of partition seuering vs from him: yet neuertheless the same is restored to all that beleue by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this strait coniunction of two natures into one person, ioynes God to men and men to God: yea by Christ we are brought to God and haue free access vnto him, and againe in him we apprehend God and are made one with him.

And further whereas Christ beside our nature tooke our infirmities also, it is a wonderfull comfort vnto Gods Church: for it shewes, that he is not onely a Saviour, but also a very compassionate and pitifull Saviour. As the holy Ghost saith, *In all things he became Christ to be like vnto his brethren, that he might be mercifull*  
and

Heb. 2. 17.



and a faithfull high priest in the things concerning God. Let a man be sick of a grievous disease, and let a friend come that hath been troubled with the very same disease, he will presently shew more compassion then twenty others: and so Christ having felt in his owne soule and body the anguish and the manifold perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towards vs, evermore being prest and ready to relieue vs in all our miseries. In the daies of his flesh he wept over Ierusalem when he saw it a farre off, because she continued in her old sinnes, and did not know the time of her visitation: & no doubt, though now he be exalted in glory in heauen, yet his compassion to his poore members vpon earth is no whit diminished.

Now we come to speake of the Incarnation more particularly: and the Creede yet further expresseth it by two parts, the first is the conception of Christ in these words, *Conceived by the Holy Ghost: the second is his birth, in the words following, Born of the Virgin Mary.*

The conception of Christ is set downe with his efficient cause, the holy Ghost, as the Angell said to Ioseph, *Fear not to take Mary for thy wife, for that which is conceived in her is of the holy ghost.* Here it may be demanded why the conception of Christ should be ascribed to the Holy Ghost alone, which is common to all the persons in Trinity, as all other such actions are. *Ans.* It is not done to exclude the Father or the Sonne himselfe from this worke: but to signifie that it comes of the free gift and grace of God (which commonly is termed by the holy Ghost) that the manhood of Christ being but a creature, should be advanced to this dignity, that it should become a part of the soune of God. And againe, the Holy Ghost is the author of this collocation in a speciall manner: for the Father and the Sonne did cause it by the holy Ghost, but the holy Ghost did causest from them both immediatly.

In the conception of Christ wee must obserue and consider three things. The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the godhead. And howsoeuer I distinguish these three for orders sake, yet must we know and remember, that they are all wrought at one and the same instant of time. For when the holy Ghost frames and sanctifies the manhood in the wombe of the virgine: at the very same

Aug. ench.  
cap 37 39  
2

same moment it is received into the vinity of the second person in the framing of Christs manhood two things must be considered the matter and the manner. The matter of his body was the very flesh and blood of the virgine Mary; otherwise he could not have been of the forme of David, of Abraham, and Adam, according to the flesh. As for his soule, it was not desiried from the soule of the virgine Mary as a part thereof, but it was made as the soules of all other men be, that is, of nothing, by the very power of God, and placed in the body: both of them from the first moment of their being, having their subsistence in the person of the son. And here we must take heede of two opinions: the first is of the Anabaptists, which hold, that the flesh of Christ came downe from heaven, and passed through the virgine Mary as through a pipe, without taking any substance from her: the places which they alledge for the purpose are manifestly abused. For whereas Christ saith of himselfe that he descended from heaven, his speech must be vnderstood in respect of his godhead, which may be said in some sort to descend, in that it was made manifest in the manhood here vpon earth. And whereas Paul collecth him becomely and the Lord from heaven, it is not in respect of the substance of his body, but in respect of the glorious qualities which he received after his resurrection. The other opinion is of the Papists, that holde the bread in the sacrament to be turned substantially into the body of Christ: which thing if it be true, then the body of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the virgine Mary.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous, not by generation according to the ordinary course of nature, but by extraordinary operation of the holy Ghost upon nature and for this cause, it is not within the compasse of mans reason either to conceive or to expresse the manner and order of this conception. The Angell ascribes two actions to the holy Ghost in this great worke; the one to come vpon the virgine Mary, the other to overshadow her: by the first is signified the extraordinarie worke of the holy Ghost in fashioning the humane nature of Christ, for so much the phrase (b) elsewhere importeth. The second signifieth, that the holy Ghost did as it were (c) cast a cloud over her, to teach vs, that we

Ioh. 3. 13.

1. Cor. 15.

Luk. 1. 35.

(b) Iud. 14.

(c) A. 1. 8.

Luk. 14. 46.

we should not search overmuch into the mystery of the Incarnation.

It may be objected against this which hath beene said, that if Christ be in this manner conceived by the holy Ghost, then the holy Ghost shall be Father to Christ, and Christ his sonne. *Answer.* The reason is not good. For he that is a father is not a bare efficient cause, but one which in the effecting of any thing confers the matter vnto it from himselfe, whereof it shall be made. Now the holy Ghost did not minister any matter vnto Christ from his owne substance, but did onely as it were, take the masse and lumpe of mans nature from the body of the virgine *Mary*, and without ordinary generation made it the body of Christ. *as Basil saith, Christ was conceived not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghost.*

*serm. de s. nativis.*

The second point in the conception is the sanctifying of this masse or lumpe which was to be the manhood of Christ. And that was done vpon speciall cause: first, that it might be ioyned to the person of the Sonne, which could not haue beene if it had beene defiled with sinne. Secondly, Christ was a Saviour as he is both God and man: now then being man, if he had beene sinfull himselfe, he could not haue saved others, but should haue stood in neede of a Saviour for himselfe.

This sanctification hath two parts: the first is, the stay & stoppage of the propagation of originall sinne, and of the guilt of *Adam*: sinne, which was on this manner. God in the beginning set downe this order touching man, that what euill or defect soeuer he brought vpon himselfe, he should deriue the same to every one of his posterity begotten of him: and hereupon when any father begets his childe, he is in the roome of *Adam*, and conueies vnto it beside the nature of man the very guilt and corruption of nature. Now for the preventing of this euill in Christ, God in great wisdom appointed that he should be conceived by the holy Ghost without any manner of generation by man. And by this meanes he takes substance from the virgine without the guilt and corruption of the substance. But it may further be objected thus. All that be in *Adam* haue sinned in him: but Christ was in *Adam* as he is man: therefore he sinned in him. *Answer.* The proposition is false, vntlesse it be expounded on this manner: All that were in *Adam* haue sinned in him

so.

Rom. 5. 12.

so be it they come of him by generation. Paul saith not out of one man, but, *By one man sinne entred into the world, to shew, that man propagates his corruption to no more then he begets.* Again, Christ is in *Adam* not simply as other men are, but in some part: namely in respect of substance which he tooke from him, and not in respect of the propagation of the substance by ordinary generation: other men are both from *Adam* and by *Adam*, but Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of all purenesse and holinesse into the manhood of Christ, so farre forth as was meete for the nature of a redeemer.

1. Joh. 3. 3.

The duties to be learned hence are these: First, whereas Christ was sanctified in the wombe of the virgine *Mary*, we likewise must labour to be sanctified in our selues, following the commandement of God, *Be ye holy as I am holy.* S. John saith, that he which hath hope to be with Christ in glory in heauen, *purifieth himselfe even as he is pure:* no doubt setting before himselfe the example of Christ as a patterne to follow in all his waies. And because our hearts are as it were seas of corruptions, wee must daily cleanse our selues of them by little and little, following the practise of the poore begger that is alwaies peeing and mending, and day by day pulles away some ragges and puts better cloath in the roome. And if we shall continually indeauour our selues to cast off the remaines of corruptio that hang so fast on, & make a supply thereof by some new portions of Gods heauenly grace, wee shall bee vessels of honour, sanctified and meete for the Lord, and prepared vnto every good worke. Christ could not haue beene a fitte Sauour for vs vnlesse he had first of all beene sanctified: neither can wee be fitte members vnto him, vnlesse wee bee purged of our sinnes and in some measure truly sanctified.

The comfort which Gods people may reape of the sanctification of Christs manhood is great. For why was he sanctified? Surely if we mark it wel, we shall find it was for the good & benefit of his elect. For *Adam* and Christ be two rootes as hath been shewed. *Adam* by creation first receiued Gods image, and after lost the same for himselfe and his posterity. Now Christ to remoue the sinne of man is made the second *Adam*, and the roote and very head of all the elect. His manhood was filled with holinesse aboue measure: that from thence as from a store house it might

might be denied to all his members. And therefore by his most holy conception, our sinfull birth and conception is sanctified, and his holinesse serues as a cover to hide our manifold corruptions from the eyes of God. Yea it serues as a buckler to a ward the temptations of the diuell: for when he shall say to our hearts on this manner, no vncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sinne art vncleane: therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christs righteousness is our righteousness seruing to make vs stand without blame or spot before God. And as *Iacob* put on *Esaus* garments that he might get his fathers blessing: so if by faith we do put on the white garment of righteousness of our elder brother Christ *Iesus*, and present our selues in it vnto our heavenly Father, we shall obtaine his blessing which is eternall happinesse.

Now remains the third & last part of the conception; which is the vnion of the Godhead and the manhood: concerning which, many points are particularly to be handled. The first is, what kinde of vnion this is? *Ans.* In the Trinity there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature is, when two or moethings are ioyned and vnited into one nature, as the Father, the Sonne, the holy Ghost beeing and remaining three distinct persons, are one and the same in nature or Godhead. Vnion in person is, when two things are in that manner vnited, that they make but one person or substance: as a body created by God and a reasonable soule ioyned both together make one particular man, as *Peter*, *Paul*, *Iohn*, &c. And this second, is the vnion whereof we intreate in this place: by which the second person in Trinity the Sonne of God did vnite vnto himselfe the humane nature; that is the body & soule of man: so as the godhead of the Sonne and the manhood concurring together make but one person.

The second point is, in what thing this vnion doth consist? *Ans.* It consists in this, that the second person, the Sonne of God doth assume vnto it a manhood in such order, that it being void of all personall beeing in it selfe, doth wholly and only subsist in the same person. As the plant called *Mistle* or *Mistletoe* hauing no roote of his owne, both growes and lines in the stocke or body of the Oke or some other tree: so the humane nature hauing no proper subsistence, is, as it were, ingrafted into the person of the

*viscus. Mattheol.*



Act. 17. 18.

the Sonne, and is wholly supported and sustained by it so as it should not be at all, if it were not sustained in that manner. And for the better vnderstanding of this point, we must consider, that there be foure degrees of the presence of God in his creatures. The first is his generall presence, and it may be called the presence of his providence, whereby he preserveth the substances of all creatures, and giueth vnto them to liue, moue, and haue being: and this extendeth it selfe to all creatures good and bad. The second degree is the presence of grace, whereby hee doth not onely preserve the substance of his creature, but also giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree is the presence of glorie peculiar to the Saints and Angels in heauen: and this stands in three things; for God not onely preserves their substances, and giues them plentie of his grace, but also admits them into his glorious presence, so as they may behold his maiestie face to face. The fourth and last is that, whereby the Godhead of the Son is present and dwelles with and in the manhood, giuing vnto it in some part his owne substance. Whereby it cometh to passe that this manhood assumed is proper to the Son, and can not be the manhood of the Father or the holy Ghost, or of any creature whatsoever. And this is a thing so admirable and so vnspcakable, that among all the workes God there can not be found another example hereof in all the world.

Hence it followes necessarily, that the manhood of Christ consisting of body and reasonable soule, is *a nature* onely and not *a person*: because it doth not subsist alone as other men, *Peter, Paul, Iohn* does, but wholly depends on the person of the word, into the vnity whereof it is receiued.

The third point is, in what order the diuine & humane nature of Christ are vnited together. *Ans.* The common consent of Diuines is, that, albeit all the parts of the manhood & the godhead of Christ be vnited, at one instant: yet in respect of order hee vnites vnto himselfe first & immediatly the soule, and by the soule the body. And it seemes vnmeet that God being a most simple essence should immediatly be ioyned to a compound body: & therefore it may wel be said that he is vnited vnto it by the more simple part of man, which is the soule. Again the manhood of Christ is first and immediatly ioyned to the person of the Son himselfe, and by the person to the godhead of the Sonne.

The

*Damas. l. 3.  
c. 6.  
Cypr. in  
Symb.*

The fourth point is, whether there remaine any difference or diuersity of the two natures after that the vnion is made. *Ans.* The two natures concurring make not the person of the Sonne to be compounded properly, but onely by analogie: for as body and soule make one man, so God and man make one Christ: neither are they turned one into another, the Godhead into the manhood or the manhood into the Godhead, as water was turned into wine at Cana in Galile: neither are they confused and mingled together as meates in the stomacke: but they now are, and to remaine without composition, conuersion, or confusion, really distinct, and that in three respects. First in regard of essence. For the Godhead of Christ is the Godhead and can not bee the manhood: and againe, the manhood of Christ is the manhood and not the Godhead. Secondly, they are distinguished in proprieties: the Godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercie, and power it selfe: and so is not the manhood, neither can it be. Again, Christ as he is God, hath his will eternall and vcreated, which is all one with the will of the Father & the holy Ghost. And as he is man he hath another will created in time, and placed in his reasonable soule: and this Christ signifieth when he saith, *Not my will but thy will be done.* Thirdly, they are distinct in their actions or operations, which though they go together inseparably in the work of redemption: yet they must in no wise be confounded but distinguished as the natures themselves are. Christ saith of himselfe, *I have power to lay downe my life, and I have power to take it up againe:* and hereby hee shewes the distinction of operations in his two natures. For to lay downe his life is an action of the manhood, because the Godhead can not die: and to take it up againe is the worke of the Godhead alone, which reunites the soule to the body after death. *Ioh. 10. 18.*

The fifth and last point is, what ariseth of this vnion? *Ans.* By reason of this hypostaticall vnion, though the Godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfect and enriched with vnspeakable dignitie. For first of all it is exalted above all creatures: whatsoeuer, euen angels themselves, in that it hath subsistence in the second person in Trinity. Secondly, together with the Godhead of the Son, it is adored & worshipped with diuine honour, as in like case the honour done to the king himselfe, redounds

to the crowne on his head. Thirdly by reason of this vnion, the god-head of Christ workes all things in the matter of our redemption, in and by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueh from that person to which it is ioyned, it is *quickenng flesh and the bread of life.*

Againe from this vnion of two natures into one person ariseth a kinde of speech or phrase peculiar to the scriptures, called the *communication of proprietie*, when the propertie of one nature is attributed to the whole person or to the other nature, as *Act. 20. 28.* when Paul saith, that God shed his blood, that the Lord of glorie was *1. Cor. 2. 8.* crucified. And when Christ saith that he talking with *Nichodemus* was then in heauen. *Ioh. 3. 13.*

The vse of the personall vnion is three-fold. First it serues to shew the heinousnesse of our sinnes, and the greatnesse of our misery. For it had not beene possible to make a satisfaction to Gods iustice in mans nature for the least offence, vnlesse the same nature had first of all bin neuerly ioyned to the god-head of the sonne, that thereby it might be so farre forth supported and sustained that it might overcome the wrath of god. Secondly, it sets forth vnto vs the endlesse loue of God to man. For whereas by reason of Adams fall wee were become the vilest of all creatures, except the diuell and his angels: by this mysticall coniunction, our nature is exalted to such an estate and condition as is farre aboue all creatures euen the Angels themselues. Thirdly it is as it were the keye of all our comfort: for all sound comfort stands in happinesse, all happinesse is in fellowship with God, all fellowship with God is by Christ, who for this cause being very God, became very man, that he might reconcile man to God and God to man.

Thus much of the conception of Christ: now followes his birth: whereby in the ordinarie time of travell according to the course of nature he was brought forth into the world by the virgin *Mari*e. And it was the will of God, that Christ should not onely be conceived, but also borne, and that after the manner of men; that he might be knowne to be very man indeede. In the birth we may consider foure things, the time, the place, the manner, the manifestation of it.

The time was in the last daies, toward the end of the 70. weekes of *Daniel*, which are to be accounted from the end of the capti-  
uittie

uity of Babylon, and make in all 490. yeares: or more plainly 3900. yeares and more from the beginning of the world, and as *Paul* saith, *in the fulnesse of time*. And the Evangelists have noted of purpose the time to haue beene, when *Augustus* Caesar taxed the Iewes and all nations vnder his dominions: to signifye that Christ was borne at the very time foretold by *Isaac*, when the crowne & scepter was taken from Iuda and withal, to shew that his kingdome was not of this world. And it was the good pleasure of God that Christ should not bee borne either later or sooner, but so many ages from the beginning of the world. And this consideration of the very time it selfe serues greatly for the confirmation of our faith. For thus may wee reason with our selues. If God who in the beginning made a promise to our first parents concerning the seede of the woman, deferred it almost 4000. yeares, and yet at length accomplished the same to the very full: then no doubt God having promised the resurrection of the dead and life euerlasting, will in his good time bring them to passe, though as yet wee see them not. And thus by the accomplishment of all things past, should we confirme our hope concerning things to come.

Gal. 4.4.  
Luk. 3.1.

The place was not Ierusalem nor Nazareth, nor any other citie, but onely a village of Iuda called *Bethleem*, that the prophesie of *Micheas* might be fulfilled, *Thou Bethleem Ephrata art little to be among the thousands of Iuda, yet out of thee shall hee come forth who shall be the ruler in Israel*. And here we may obserue a memorable example of Gods prouidence which ouerruleth the proceedings of euill tyrants, to the accomplishing of his owne will, they themselves for their parts intending nothing lesse. *Augustus* not so much as dreaming of the birth of the Messias, gaue commandement that every man should goe to his owne city to be taxed: and hereupon *Ioseph* and *Mary* take their iourney from Nazareth to Bethleem: which iourney God himselfe appointed and disposed to this end, that the Messias might bee borne in the place which he preordained and foretold by his prophet.

The manner of Christs birth was very base and poore: for the place where he was borne was a stable, and the cradle where he lay was a cratch. And he willingly tooke vpon him this povertie for sundry causes. 1. That the Scripture might be fulfilled, which saith, that he should be the *shame and contempt of the people*: *Psal. 22.6.*

Iſa. 53. 2.

and that he shall grow vp *as a roote out of a drie ground and bear wi-  
ther forme nor beauty.* I. I. That he might afterward from this base  
condition be exalted even in his manhood to the rich and glo-  
rious estate in which he should manifest himselfe to be Lord of  
heaven and earth. I. I. I. He was borne in exceeding pouerty that  
he might shame the wise men of this world, who exceedingly es-  
teeme of their riches, power, and glory, perswading themselves  
that without such meanes no good thing can be done. And yet  
for all this they can not so much as reconcile one man to God  
by all their might & wealth: whereas Christ himselfe hath done  
the same both in pouerty and weakenesse, and can enlarge and  
preserue his kingdome without earthly helpes. When he hung  
vpon the crosse the souldiers stript him of his garments: and be-  
ing naked he brought that to passe, which all the monarches of  
the earth in all their royalties could neuer have performed. And  
whether Christ lie in the manger betweene the Oxe & the Asse,  
or in the pallace of the king, it matters not in regard of our sal-  
uation. I. V. He came in this manner, that there might be a diffe-  
rence betweene his first coming in the flesh, and his last com-  
ming to iudgement. In the first he came onely for this end, not  
to make any outward alterations in the world, but to change the  
conscience and to put in execution the worke of our spirituall re-  
demption: and therefore he hath reserved the ouerturning of all  
earthly estates, with the manifestation of his owne glory, to the  
latter. V. Lastly, he was borne in a poore estate that he might  
procure true riches for vs in heaven: and withall, sanctifie vnto  
vs our pouertie vpon earth. As Paul saith, *To know the grace of*  
2. Cor. 8. 9. *our Lord Iesus Christ, that he being rich, for your sakes became poore,*  
*that ye through his pouerty might be made rich.* He was content to  
lie in the manger that we might rest in heaven.

This serueth to teach vs to be content to be in any meane condi-  
tion that the Lord shall send vpon vs: for this is the very estate of  
the Sonne of God himselfe. And if for our cause he did not re-  
fuse the basest condition that ever was, why should we murre  
at the same: for what is the best of vs but miserable sinners, and  
therefore vtterly vnworthy either to goe or lie vpon the bare  
earth? And though wee fare and lie better then our Lord him-  
selfe; yet such is our daintinesse, we are not pleased therewith:  
whereas he for his part did daine not the manger of the Oxe.  
And if the Lord of heaven and earth comming into the world  
finde



find so little entertainment or favour, we for our parts being his members, should willingly prepare our selues to take as hard measure at the hands of men.

The last point is the manifestation of Christs birth that it might be knowne to the world. Where consider two circumstances, the first, to whom? namely to poore shepheards tending their flockes by night, and not to great or mightie men, louers of this world, nor to the priests of Ierusalem contemners of Gods grace; and that for two causes: one, because the shepheards were the fittest persons to publish the same at Bethlehem: the other, it was Gods pleasure to manifest that in the birth of Christ which Paul saith, *Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise.* The second is, by whom? by the Angels of the Lord appearing in great glory vnto the shepheards: For the priests of Ierusalem and the rulers of the synagogues, to whom this office did belong, held their peace: being blinded in their manifold errors and wicked waies.

The duties to be learned of the birth of Christ are these. First we are admonished hereby to magnifie and praise the name of God, saying with *Mary*, *My soule doth magnifie the Lord; and my spirit reioyceth in God my saviour.* And with *Zachary*, *Blessed be the Lord God of Israel: for hee hath visited and redeemed his people.* And with the Angels of heaven, *Glory to God in the high heavens.* For in this birth is made manifest the wisdom, the truth, the iustice and mercy, and goodnesse of God towards vs, more then ever it was before: yea as Christ God and man, is more excellent then the first *Adam* created according to God owne Image, and as the spirituall life is better then the naturall life, and as the eternall and most holy mariage of Christ the husband & his spouse the Church rising as it were out of the blood that trickled out of his side, is more wonderfull then the creation of *Eve* of the rib of *Adam*: lastly, as it is a farre greater matter by death to overcome death, and to turne it into eternall life, then to command that to exist and bee, which was not before: so is the worke of redemption begunne in the birth of Christ more vnspokeable and admirable then the first creation of man. Hereupon not 6. Cherubims as in the vision of *Isaiah*, not 24. Elders as in the Apocalips, but a great multitude of Angels like armies, were heard to praise God at the birth of Christ: and no doubt the like



light was not seene since the beginning of the world. And the Angels by their example put vs in minde to consider aright of this benefit, and to praise God for it. But alas, this practise is very rare in this fruitlesse and barren age of the world; where sinne and iniquitie abounds, as may be seene by experience; for an old custome we retaine still in the Church the feast of the natiuite of Christ, so commonly called: which neuertheless is not spent in praising the name of God who hath sent his Sonne from his owne bosome to be our redeemer, but contrariwise in tissing, dicing, carding, masking, mumming, and in all licentious libertie for the most part, as though it were some heathen feast of *Ceres* or *Bacchus*.

Secondly, Christ was conceived & borne in bodily manner, that there might be a spirituall conception and birth of him in our hearts, as *Paul* saith, *My little children of whom I remall till Christ be formed in you*; and that is, when we are made new creatures by Christ and performe obedience to our Creator. When the people said to Christ that his mother & his brethren sought him, he answered, *He that doth the will of God is my brother, my sister and mother*. Therefore let vs goe with the shepherds to Beth-lehem, and finding our blessed Saniour swaddled and lying in the cratch, let vs bring him thence and make our owne hearts to be his cradle: that we may be able to say that we line not, but Christ liues in vs; and let vs present vnto him our selues, our bodies and soules as the best golde, myrrhe, and frankincense that may be: & thus conceiuing him by faith, he remaining without change, we shall be changed into him and made bone of his bone and flesh of his flesh. The world, I know, neuer so much as dreameth of this kinde of conception and birth, for as *David* saith, *Men trauell with wickednesse, conceiue mischief, and bring forth a lye*. And *Saint Iames* saith, *Men are drawne away by their owne concupiscence, which when it hath conceived bringeth forth sinne*. And these are the ougly and monstrous birthes of these daies. But let vs, I pray you contrariwise waile and moune for the barrennesse of our hearts that doe so little concerne the grace of Christ in heart, & bring it forth in action. The mother of Christ vndoubtedly was a blessed woman; but if she had not as wel conceived Christ in her heart as shee did in her wombe, she had not bene saved: and no more can we, vlesse we doe the same.

The birth of Christ to them that haue touched hearts, is the

comfort

comfort of comforts, and the sweetest balme or confection that ever was. Behold, say the angel to the shepheards, *we bring tidings of great joy that shall be to all people*: but wherein stands the joy? they adde further, *unto you this day is borne in the citie of David as Saviour, which is Christ the Lord.* And no marvell: for in that birth is manifested the good will of God to man, and by it wee have peace; first with God, secondly with our selves in conscience, thirdly with the good angels of God, fourthly with our enemies: lastly with all the creatures. For this cause the angels sang, *Peace on the earth, good will towards men.* Luk. 2. 10.

In the last place the Creede notes vnto vs the parent or mother of Christ, the *virgine Marie*. And here at the very first it may be demanded, how he could haue either father or mother; because he was figured by *Melchisedech* who had neither father nor mother. *Ans.* *Melchisedech* is said to be without father and mother, not because he had none at all: For according to the ancient and received opinion, it is very likely that he was *Son* the soune of *Noe*: but because where hee is mentioned vnder this name of *Melchisedech* in the 14. chapter of Genes. there is no mention made off father or mother: and so Christ in some sort is without father or mother: *as hee* is man he hath no father, *as he* is God he hath no mother. And whereas Christ is called the Sonne of *Ioseph*, it was not because he was begotten of him, but because *Ioseph* was his reputed father: or, which is more; Because he was a legal father, namely, according to the Iewes lawes: in that (as sundrie Diuines thinke) he was the next of his kinne and therefore to succede him as his lawfull heire. Math. 13. 55. Ioh. 1. 45. & 6. 52. Luk. 4. 22.

*Mary* became the mother of Christ by a kind of calling thereto, which was by an extraordinary message of an Angel concerning the conception and birth of Christ in and by her: to which calling and message shee condescended, saying, *Behold the handmaid of the Lord, be it unto me according to thy word.* And hereupon shee conceived by the holy Ghost. This being so, it is more then senselesse folly to turne the salutation of the Angel, *Haile freely beloued &c.* into a prayer. For it is as much as if we should still call her to become a mother of Christ.

And she must be held to be the mother of whole Christ God and man: and therefore the ancient Church hath called her the *mother of God*, yet not the mother of the godhead.

Further more the mother of Christ is described by her quality,

Iſa. 7. 22.

lity, *a virgin*, and by her name *Mary*. Shee was a virgin, first that Christ might be conceived without sinne, and be a perfect Saviour: secondly, that the saying of the Prophet *Eſay* might be fulfilled, *Behold a virgin shall conceive and beare a sonne*: according as it was fore-told by God in the first giuing of the promise, *The seede of the woman*, not the seede of the man, shall bruiſe the ſerpents head. Now the Iewes, to elude the most pregnant testimony of the Prophet, say, that *Alma* signifies not a virgin, but a yong woman which hath knowne a man. But this is indeede a forgery. For *Eſay* there ſpeakes of an extraordinary worke of God aboue nature, whereas for a woman hauing known man to conceive, is no wonder. And the word *Alma*, through the whole Bible is taken for a virgin, as by a particular search will appeare.

Gen. 24.  
Exod. 2.

Ioh. 19. 27.

As *Mari*e conceived a virgin, so it may be well thought that shee continued a virgin to the end, though we make it no article of our faith. When Christ was vpon the crosse, he commended his mother to the custodie of *Iohn*; which probably argueth, that she had no childe to whose care and keeping she might be commended. And though Christ bee called her first borne, yet doth it not follow that she had any childe after him: for as that is called last after which there is none, so that is called the first, before which there was none. And as for *Ioseph*, when hee was espoused to *Mari*e, he was a man of eightie yeares old.

Epiph. 1. 2.  
Ioh. 1.

And here we haue occasion to praise the wiledome of God, in the forming of man. The first man *Adam* was borne of no man; but immediately created of God: the second, that is *Eve*, is formed not of a woman, but of a man alone: the third and after all, begotten both of woman and man: the fourth, that is Christ, God and man, not of no man as *Adam*, not of no woman as *Eve*; not of man and woman as we: but after a new manner, of a woman without a man he is conceived and borne.

Luk. 1. 48

And hereupon our dutie is not to despise, but highly to reuerence the virgin *Mari*e, as beeing the mother of the Sonne of God, (b) a prophetisse vpon earth, a Saint in heauen. And we doe willingly condescend to giue her honour three waies, first by thankgiuing to God for her, secondly by a reuerent estimation of her, thirdly by imitation of her excellent vertues: yet far be it from vs to adore her with diuine honour, by prayer to call vpon her, as though she knew our hearts, and heard our requests, and to place her in heauen as a queene aboue the Sonne of God.

The

The name of the mother of Christ is added, to shew that he came of the lineage of *David*, and that therefore he was the true Messias before spoken of. It may be objected, that both *Matthew* and *Luke* sets downe the genealogie of *Ioseph*, of whom Christ was not. *Answ.* *Matthew* sets downe indeede in Christs genealogie, the naturall descent of *Ioseph*, the husband of *Mari*, hauing *Iacob* for his naturall father: but *Luke* taking another course, propounds the naturall descent of *Mari* the mother of Christ: and when he saith that *Ioseph* was the sonne of *Eli*, he meanes of a legall sonne. For sonnes and daughters in law are called sonnes and daughters to their fathers & mothers in law: *Mari* her selfe and not *Ioseph*, being the naturall daughter of *Eli*. And whereas *Luke* doth not plainly say, that *Mari* was the daughter of *Eli*, but puts *Ioseph* the sonne in law in her roome, the reason hereof may bee, because it was the manner of the Iewes to account & continue their genealogies in the male and not in the female sexe, the man being the head of the familie, and not the woman. And though *Ruth*, and *Rahab*, and other women be mentioned by *Matthew*, yet that is onely by the way: for they make no degrees herein. Againe it may bee further demanded, how Christ could come of *David* by *Salomon*, as *Matthew* saith, and by *Nathan* as *Luke* saith, they twaine being two distinct sonnes of *David*. *Answ.* By vertue of the law, whereby the brother was bound to raise vp seed to his brother: there was a double descent in vse among the Iewes, the one was naturall, the other legall. Naturall, when one man descended of an other by generation; as the childe from the naturall father. Legall, when a man not begotten of an other, yet did succeed him in his inheritance; and thus *Salathiel* is the naturall sonne of *Neri*, and the legall sonne of *Iechonias*. Now Saint *Luke* sets downe the naturall descent of Christ from *Danid* by *Nathan*: and Saint *Matthew* the other descent, which is legall, by *Salomon*, whome Christ succeeded in the right of the kingdome, being borne the king of the Iewes: none that could possibly be named, hauing more right to it then he.

By this descent of Christ we haue occasion to consider, that Christ was euen in his birth the most excellent and noble man that euer was, descending of the eternall Father as he is the Son of God; and as he is man, descending of the Patriarks, and of the renowned kings of Iudah. And this his nobilitie he conuaies

*Apbric. apud  
Euseb. Da-  
masce. l. 4. c.  
15.*

*Deut. 25.*

*Math. 1. 12.  
and Luk. 3.  
27.*

in part to his members, in that he makes them the sonnes of God, a royall priesthood, and a peculiar people to himselfe: enriching them also with the reuenues of the whole world, and with the title and right to the kingdome of glorie in heauen, as their inheritance.

And withall, Christ being the lively patterne of true nobilitie, by his example men of blood are taught not to stand so much on their pedigree, and their ancetours, as though nobilitie stood in this, that man descends of man: but to labour withall that they may be the sonnes & daughters of God by regeneration in Christ. This in deede is the ornament of the blood, the best part in the noble mans skutchin, and the finest flowre in his garland. And though a man be neuer so noble or great in estate, yet if he be not a repentant sinner, he is base and vile, and his nobilitie stinkes in the nostrils of God. Christ in his genealogie doth not so much as vouchsafe to name those his ancetors that ruled wickedly; and hereupon Saint *Matthew* omitteth three kings of Iudah, *Achaziah, Izab,* and *Amatiah*: whereas notwithstandinge hainous offendours that repented are mentioned, as *Ruth,* and *Thamar,* and *Bathsabe*.

Thus much of the incarnation of Christ: now followeth the third and last point which is to be considered in the description of Christ, namely, the estate of Christ after his birth, which is two-fold, the estate of humiliation, and the estate of exaltation.

The estate of humiliation, is the condition of Christ the Mediatour, in which he abased himselfe even to the death of the crosse, that by that meanes hee might performe the office of a priest in making satisfaction to the iustice of his Father.

This estate agrees to the whole person of Christ according to both natures. For first of all his manhood was abased and humbled, in that it was made subiect to the infirmities of mans nature, as also to the miseries and punishments which were due vnto man for sinne. Secondly, his Godhead was abased; not as it is considered in it self. For so it admits no alteration or change. But in respect of the flesh or manhood assumed, vnder the which as vnder a veile, the Godhead lay hid from the first moment of the incarnation to the time of his resurrection, without any great manifestation of his power and maiesty therein.

The order of these two estates must be marked. First is the estate of humiliation, and then in the second place followes the estate



estate of exaltation. As Christ saith of himselfe, *O sooles, and flow of hearts to beleue, &c. ought not Christ to haue suffered these things,* Luk. 24. 26. *and to enter into his glorie?* And here we for our part must learne a leison. The same which was true in Christ the head, must be verified in all his members; they must also haue their two-fold estate: first in this life the estate of humiliation: secondly, after this life the estate of glorie. And as Christ first entered into the state of his humiliation, and then into glory: so it is with his members, first they must be abased in this life, and secondly exalted in the world to come. He that will reigne with Christ and be exalted, must first suffer with him, and be humbled; he that will weare the crowne of glorie, must weare first a crowne of thornes; they that will haue all teares wiped from their eyes, must here first in this life shed them. And the children of God before they can sing the song of *Moses*, and of the seruants of God, *Reu. 15. 3.* and of the Lambe, must first swimme through the sea of burning glasse; whereby it is signified, that those which after this life would sing songs of praises to Christ, must in this life be cast into a sea of miserie. And if this be true, then we may heare learne, that it is a wretched case for a man in this life to haue perpetuall ease, rest, and quietnesse both in body and soule, goods, & good name: for we see by Christs example, that through aduersitie we must come to happinesse, and if a man would haue rest & peace in the life to come, then in this life he must looke for trouble, persecution, and sorrow. Indeede in the iudgement of the world, they are blessed that alwaies liue at rest; but before God they are most miserable; and (as oxen which are made fat in the best pasture) ready for the slaughter-house euery day. Secondly, here is an excellent consolation for those which professe the Gospel of Christ; in the time of trouble and persecution they must reioyce, because the state of humiliation in this life is a signethat they are in the plaine and right way to saluation and glory. A man is to take his iourney into a farre countrey, and inquiring for the way, it is told him that there are many plaine waies; but the straight and right way is by woods, and hills, & mountaines, and great dangers; now when he is traouailing, and comes into those places, he gathereth certainly that he is in the right way; so the childe of God that is going to the kingdome of heauen, though there be many waies to walke in, yet he knowes that there is but one right way, which is very straight and narrow, full of trouble,

sorrow;

sorrow, and persecution: full of all manner of crosses and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in bodie or in minde, if hee be content to beare his crosse, it argueth plainly that he is in the right way vnto sal-

Act. 14. 22. uation: for *through many afflictions we must enter into the kingdome of heauen.*

The humiliation of Christ is first of all set down in the Creede generally, and secondly by his parts or degrees. Generally, in these words, *Suffered vnder Pontius Pilate.* Where we must consider two things; the Passion it selfe, and vnder whom it was. For the first, that we may the better conceiue the passion in his own nature, seven special points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption, was the decree and providence of God; as *Peter* faith expressly that Christ was deliuered by the determinate counsell and foreknowledge of God. The impulsive cause that mooued God to worke our saluation by this meanes, was nothing in man (for all mankind was shut vp vnder vnbeleefe, and therefore vnable to procure the least fauour at Gods hand) but the will and good pleasure of God within himselfe. The instruments which the Lord vsed in this businesse, were the wicked Iewes and Gentiles, and the diuel himselfe, by whom he brought to passe the most admirable worke of redemption, even then when they according to their kinde did nothing els but practise wickednesse and malice against Christ. II. The matter of the passion, is the whole maledictio or curse of the Law, containing in it all manner of aduersities and miseries both of body and minde. All which may be reduced to three heads; the temptations of Christ, his ignominies & slanders, his manifold sorrowes and griefes, especially those which stand in the apprehension of the vnsupportable wrath of God. III. The forme of the passion, is that excellent and meritorious satisfaction which in suffering Christ made vnto his Father for mans sinne. We doe not rightly consider of the passion, if we conceiue it to be a bare and naked suffering of punishment, but wihal we must conceiue it as a propitiation or a meanes satisfactorie to Gods iustice. The passion considered as a passion, ministers no comfort: but all our ioy and reioycing stands in this, that by faith we apprehend it as it is a satisfaction or a meanes of reconciliation for our offences. In this very point stands the dignity of the passio, wherby it differs from

from all other sufferings of men whatsoever. Therefore most damnable and wicked is the opinion of the Papists, who besides the alone passion of Christ, maintaine workes of satisfaction, partly of their owne, and partly of the Saints departed: which they add to the passion as an appendance thereof. IV. The end of the passio, is that God might bring to passe a worke in which he might more fully manifest his iustice and mercie, then he did in the creation, and that is the reconciliation betweene God and man. And here remember with the passion to ioyne the active obedience of Christ in fulfilling the law: for Christ in suffering obeyed, and in obeying suffered. And they must be ioynly conceived together for this cause. In reconciliation with God, two things are required: the remoouing of sin in regard of the guilt, of the fault, and the punishment, and the conferring or giuing of righteousness. Now the passion of Christ considered apart from his legall obedience, onely takes away the guilt and punishment, <sup>1. Non peccata</sup> frees man from death, and makes him of a sinner to be no sinner: and that hee may bee fully reconciled to God, and accepted as righteous to life everlasting, the legall obedience of Christ must <sup>2. Iustus.</sup> also be imputed. And therefore in the Scriptures, where all our redemption is ascribed to the death and passion of Christ, this very obedience which stands in the perfect loue of God & man must be included and not excluded. V. The time of the passion was from the very birth of Christ to his resurrection: yet so, as the beginnings onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full, vpon the crosse. VI. The person that suffered was the sonne of God himselfe: concerning whome in this case two questions must be resolved. The first, how it can stand with Gods iustice, to lay punishment vpon the most righteous man that euer was and that for grieuous sinners: considering that tyrants themselves will not do so. <sup>Ans.</sup> In the passion, Christ must not be considered as a private person: for then it could not stand with equitie that hee should be plagued and punished for our offences, but as one in the eternall counsell of God set apart to be a publike <sup>sacerd.</sup> or <sup>Heb. 7. 21.</sup> pledge for vs, to suffer and performe those things which wee in our owne persons should haue suffered and performed. For this cause God the Father is said to giue his Sonne vnto vs, and the Sonne againe to giue his life for his friends. <sup>Ioh. 3. 16.</sup> The se- <sup>& 15. 23.</sup> cond question is, bow by the short and temporarie death

of the Sonne of God, any man can possibly be freed from eternall death and damnation, which is due vnto him for the least sinne. *Asw.* When we say that the Sonne of God suffered, it must be vnderstood with distinction of the natures of Christ, not in respect of the Godhead, but in respect of the assumed manhood: yet neuerthelesse the passion is to be ascribed to the whole person of Christ God and man: and from the dignitie of the person which suffered, ariseth the dignity and excellencie of the passion, whereby it is made in value and price, to counteruaile euermlasting damnation. For when as the sonne of God suffered the curse for a short time, it is more then if all men and Angels had suffered the same for euer. VII. The difference of the passion of Christ, and the sufferings of Martyrs: and that stands in two things. First, Christs passion was a cursed punishment; the sufferings of the Martyrs are no curses, but either chastisements or trialls. Secondly, the passion of Christ is meritorious for vs euen before God, because he became our Mediatour and surety in the covenant of grace; but the sufferings of Martyrs are not of value to merit for vs at Gods hand: because in suffering they were but *private men*, and therefore they nothing appertaine to vs. By this it appeares, that the Treasure of the Church of Rome which is as it were a common chest, containing the ouerplus of the merits of Saints, mingled with the merits of Christ, kept and disposed by the Pope himselve, is nothing else but a senseles dotage of mans braine. And whereas they say, that Christ by his death did merit that Saints might merit both for themselves and others, it is as much as if they should say, the sonne of God became Iesus, to make euery one of vs Iesus. And it is a manifest vntruth which they say. For the very manhood of Christ considered apart from the Godhead, cannot merit properly: considering whatsoever it is, hath, or doth, it is, hath, and doth the same, wholly and onely by grace: whereas therefore Christ meriteth for vs, it is by reason he is both God and man in one person. For this cause it is not possible that one *meritorious man* should merit for an other.

*Lud. Gran.* The vse of the passion followeth. It is the manner of Friars and Iesuits in the Church of Rome to vse the consideration of the passion of Christ, as a meanes to stirre vp compassion in themselves, partly towards Christ, who suffered grievous torments, and partly towards the virgine *Mary*, who for the torments

torments of her deere sonne was exceedingly troubled: & with-  
 al to kindle in their hearts an indignation towards the Iewes,  
 that put Christ to death. But indeede this kinde of use is more  
 humane, and may in like manner bee made by reading of any  
 humane historie. But the proper and the speciall use of the pas-  
 sion indeede is this: first of all we must see it before our eyes as  
 a looking glasse, in which we may clearly behold the horri-  
 blenesse of our finnes, that could not be pardoned without the  
 passion of the Sonne of God: and the vnspokeable love of  
 Christ, that died for vs; and therefore loved his owne enemies  
 more then his owne selfe: and lastly our endlesse peace with God  
 and happines, in that, considering the person of our redeemer,  
 who suffered the pangs of hel, we may after a sort finde our pa-  
 radise even in the midst of of hell.

Secondly, the meditation of Christs passion serves as a most  
 worthie meanes to begin and to confirme grace, specially when  
 it is mingled with faith; and that two waies. For first it serves to  
 breede in our hearts a godly sorrow for our finnes past, when we  
 doe seriously with our selues consider, that our owne finnes were  
 the cause of all the paines and sorrowes and calamities which he  
 suffered in life and death. When any man had sinned vnder the  
 Law, he brought vnto the temple or tabernacle some kinde of  
 beast for an offering, according as he was prescribed, laying his  
 hand vpon the head of it; and afterward slaying it before the  
 Lord. Now by the ceremonie of laying on the hand, he testified  
 that he for his part had deserved death, and not the beast; and  
 that it beeing slaine and sacrificed, was a signe vnto him of the  
 sacrifice of Christ offered vpon the crosse for his finnes. And  
 hereby we are taught, that so oft as we remember the passion of  
 Christ, we should lay our hands as it were vpon our owne heads,  
 vtterly accusing and condemning our selues, euermore keeping  
 this in our heart, that Christ suffered not for himselfe, but for  
 our offences, which were the proper cause of all his woe and mis-  
 serie. And as Christs passion was grievous and bitter vnto him,  
 so should our finnes likewise be grievous and bitter vnto vs: let  
 vs alwaies remember this; otherwise wee shall neuer reape any  
 sound benefit by the passion of Christ.

Againe, the passion of Christ is a notable meanes to stirre vp  
 in our hearts a purpose and a care to reforme our selues, and liue  
 in holinesse and newnes of life; on this manner: Hath the sonne  
 of



of God so mercifully dealt with me; as to suffer the curse of the whole law for my manifold iniquitie; and to deliuer mee from iust and deserved damnation: yea, no doubt, hee hath, I am resolved of it: if I should goe on in mine old course; I should bee the most ingratefull of all creatures to this my loving Saviour: I will therefore by his grace returne, and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most lively patterne and example to follow. For as much (saith Saint Peter) as Christ hath suffered for us in the flesh; we must likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne. Where he teacheth, that there must bee in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him with miseries even to the death of the crosse: so should we lade our own flesh; that is, the corruption of our natures, with all such meanes as may subdue and weaken, crucifie and kill it. To the doing of this, three things especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie Goliath, and the grace of God which wee receive like young and little David: and therefore if we desire that grace should preuaile against corruption, we must disarm the strong man, and strippe him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousnesse and holinesse. Secondly, we must endeavour to keepe in the corruption of nature as it were choaking and smothering it in the heart, that by it neither the world nor the diuell preuaile against vs. And this must be done by hauing a narrow regard vnto all the powers and faculties of bodie and soule, setting a watch before our eyes, eares, lippes, and all other parts of the bodie, that are in any action the instruments of the soule; and above all, as Salomon saith, by equipping the heart with all diligence. By the outward senses of the bodie; as through open windowes the diuell creepes into the heart; and therefore our dutie is, to stoppe all such waies of entrance. Thirdly, when original corruption begins to rebell either in the mind, will, or any of the affections, then must we draw out the sword of the spirit which is the word of God; and encounter with that hideous gyant, laying load vpon him by the iudgments & threatening of the law, and as it were beating him downe with clubs, as Paul speaketh. And if it fall out that concupiscence bights to conceive

1. Pet. 4. 1.

2. Cor. 13. 4.

Psal. 119.

37.

Iob. 31. 1.

Prou. 4. 23.

1. Cor. 9. 18

conceive & bring forth any sinne, we must crosse it in the head, and dash it against the ground, as a bird in the shell, lest it grow vp to our vtter confusion. These are the duties which we should learne by the passion of Christ. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the naturall concupiscence, that all their study and care is, how they may feede and cherish it, and make it stronger then the mightie *Goliath*. But let vs for our parts bee conformable to Christ in his passion, suffering in our flesh as he suffered in bodie and soule for vs. And let vs daily more and more by the hand of faith apprehend and applie to our hearts and consciences the passion of Christ, that it may as a fretting canker eat out the poison of our sinfull natures and consume it.

Now followeth the second point concerning the passion of Christ, which is, vnder whom he suffered, namely vnder *Pontius Pilate*. And Christ may bee said to suffer vnder him in two respects. First, because he was then the President of Iurie, for a little before the birth of Christ the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Province, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. And this circumstance is noted in the historie of the Gospel, and here specified in the Crosse, to shew that the Messias was exhibited in the time foretold by the Prophets. *Isaiah* foretold that *Shilo* must be borne after the scepter is remooued from *Isaiah*. *Isaiah* saith, that the familie of *Isaiah* shall be worne as it were to the root before Christ as a branch shall spring out of it. Again, Christ suffered vnder *Pontius Pilate* as he was a Iudge: whereby we are giuen to vnderstand of a wonder, namely, that Christ the sonne of God, King of heauen & earth, was arraigned at the bar of an earthly Iudge, & there condemned. For thus much the words in meaning import, that *Pontius Pilate* saie as Iudge vpon Christ, to examine him, to arraigne him, and giue sentence against him. Wherefore before we come to speak of the degrees of the passion of Christ, we must needs intreate of his arraignment vpon earth. In handling whereof we must generally consider these points: First, that when hee was arraigned before *Pilate*, hee was not as a private man, but as a *plaine* and *simple* that stood in the place and stead of vs miserable sinners, as the Prophet *Isaiah* saith,

Luk. 3. 1.

Gen. 49. 10

Isa. 53. 1.

Heb. 7. 22.

Isa. 53. 4.

He

Iſa. 53. 4

*He bore our infirmities, and carried our sorrows:* and withall in him was mankinde arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publicke court, and that in a great feast of the Iewes, as it were in the hearing of the whole world. Thirdly, though *Pilate* in citing, examining, and condemning Christ, intended not to worke any part of mans redemption, yet was this wholly set downe in the counsell and good pleasure of God, in whose roome *Pilate* sate, and whose iudgement he exercised.

The generall vie of Christs arraignment, is two-fold. First, it is a terrour to all impenitent sinners: for there is no freedom or protection from the iudgement of God, but by the arraignment of Christ: and therefore such as in this life receiue him not by faith, must at the end of this world bee brought out to the most terrible barre of the last iudgement, there to bee arraigned before the King of heauen and earth. And marke the equitie hereof. Christ himselfe could not haue beene our Saviour and redeemer, vnlesse he had beene brought out to the barre of an earthly iudge, and arraigned as guilty malefactor: and therefore there is no man vpon earth that liues & dies out of Christ, but he must whether he will or no, hold vp his hand at the barre of the great iudge of all mankinde, where he shall see hell vnderneath him burning redde hot, and opening it selfe wide to swallow him vp: and on the right hand of God standing al the Prophets, Apostles, and Saints of God, giuing iudgement against him: on the left hand, the diuell and his angels accusing him, and within him a guilty conscience condemning him. And thus one day shall the arraignment of all those persons be, that with full purpose of heart cleaue not to Christ: and yet, alas huge and infinite is the number of those which make more account of transitorie and earthly matters, euen of their pigges with the *Gaderens*, then of him and his benefits: and such persons should rather be pitied than despised of vs: at al considering their estate is such, that every day they are going as traitours pinnioed to their owne iudgement, that they may goe thence to eternall execution.

Secondly, Christs arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all such as truly beleue in him, might not be arraigned before God at the day of the last iudgement: he was accused before an earthly iudge, that they might

might bee cleared and excused before the heavenly iudge: lastly, he was here condemned on earth, that wee might receiue the sentence of absolution and be eternally saved in heauen.

¶ The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension, we must consider two things: the dealing of Christ and the dealing of *Judas* and the *Iewes*. The dealing & proceeding of Christ was this: when he saw that the time of his apprehension & death was nere, he solemnly prepared himselfe thereto. And his example must teach every one of vs, who know not the shortnesse of our daies, every houre to prepare our selues against the day of death, that then wee may be found readie of the Lord. What, shall the Sonne of God himselfe make preparation to his owne death, and shall not we most miserable sinners doe the same, who stand in neede of a thousand preparations more then he? wherefore let vs continually thinke with our selues that every present day is the last day of our life, that so we may adresse our selues to death against the next day.

The first thing which Christ doeth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Evangelists together. *S. Matthew* saith, *he went to the place called Gethsemane*, *S. Luke* saith, *he went to the mount of Olives as he was accustomed*. And that we might not imagine that Christ did this that he might escape and hide himselfe from the *Iewes*, *S. Iohn* saith, that *Judas which betrayed him knew the place, because of times he resorted thither with his Disciples*; whereas if hee had feared apprehension hee would haue rather gone aside to some other secret and vnwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place in which his enemies in all likelihood might easily finde him, and haue fit opportunity to attach him. For if he should haue still remained in *Ierusalem*, the *Scribes* and *Pharisees* durst not haue enterprised his apprehension, because of the people whom they feared: but out of the citie in the garden all occasion of feare is cutte off. By this it is manifest, that Christ yielded himselfe to death willingly, and not of constraint: and valesse his sufferings had bene

Mat. 26. 36.

Luk. 22. 39.

Ioh. 18. 2.

voluntarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our finnes. Here a question offereth it selfe to be considered, whether a man may lawfully flie in danger and persecution, seeing Christ himselfe doth not. *Answer.* When good meates of flying and iust occasion is offered, it is lawfull to flie. When the Iewes sought to kill *Paul* at Damascus, the Disciples tooke him by night, and put him through the wall, and let him downe in a basket to escape their hands. When *Moses* was called by God to deliuer the Israelites, after he had slaine the Egyptian, and the fact was knowne, and *Pharo* sought to kill him for it, he fled to the land of Madian. And our Saviour Christ sundry times when he was to be stoned, and other waies hurt by the Iewes, withdrew himselfe from among them. It is lawfull then to flie in persecution, these cases observed. First, if a man find not himselfe sufficiently strengthened to beare the crosse. Secondly, his departure must be agreeable to the generall calling of a Christian, serving to the glorie of God and the good of his brethren and the hurt of none. Thirdly, there must be freedom at the least for a time from the bond of a mans particular calling. If he be a Magistrate, he must be freed from ruling; if a Minister, from preaching and teaching, otherwaies hee may not flie. And in this respect Christ, who did withdraw himselfe at other times, would not flie at this time, because the houre of his suffering was come, wherein he intended most willingly to submit himselfe to the good pleasure and will of his Father.

Ioh. 18. 4.

The second part of the preparation is the prayer which Christ made vnto his Father in the garden. And herein his example doth teach vs earnestly to pray vnto God against the danger of imminent death, and the temptations which are to come. And if Christ, who was without sinne, and had the spirit aboue measure had neede to pray, then much more haue we neede to be watchfull in all kinde of prayers, who are laden with the burden of sinne, and compassed about with manifold impediments and dangerous enemies.

In this prayer sundrie points worthy our marking are to be considered. The first, who prayed? *Answer.* Christ the Sonne of God: but still we must remember the distinction of natures and of their operations in one and the same Christ; he praith not in his Godhead, but according to his manhood. The second, for whom



whome hee prayeth. *Ans.* Some have thought that this and all other his prayers were made for his mylticall bodie the Church; but the truth is, he now praises for himselfe, yet not as he was God; for the Godhead feesles no wapt: but as he was a man abased to the forme of a servant; and that for two causes. First, in that he was a man, he was a creature, and in that respect was to performe homage to God the Creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon prayed that he might have strength and power in his manhood to support him in bearing the whole brunt of the passion to come.

The third point is, to whom hee prayed? *Ans.* To the Father: neither must this trouble vs, as though Christ in praying to the Father, should pray to himselfe, because he is one and the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they doe. The Father is one person, the Son an other: therefore as the Father saying from heaven, *This is my well-beloued Sonne*, spake not to himselfe, but to the Sonne: so againe the Sonne when he prayeth, he prayes not to himselfe, but to the Father.

*In personis  
non est aliud  
& aliud; s;  
tamen alius  
& alius.*

The fourth point, what was the particular cause of his prayer? *Ans.* His agonie in which his soule was heavy vnto death; not because he feared bodily death, but because the malediction of the Law, open the very heate of the furie & indignation of God was powred forth vpon him, wherewith he was affected & troubled, as if it had bin defiled with the sinnes of the whole world. And this appeares, first by the words whereby the Euangelists expresse the agonie of Christ, which signifie exceeding great sorrow and griefe: secondly, by his dolefull complaint to his disciples in the garden, *My soule is heauie vnto the death*: thirdly, by his feruent prayer thrise repeated, full of dolefull passions: fourthly, by the coming of an Angell to comfort him: fifthly, by his bloodie sweate, the like whereof was neuer heard. And herein lies the difference betweene Christs agonie, & the death of martyrs: he put on the guilt of all our sins, they in death are freed from the same: he was left to himselfe void of comfort, they in the midst of their affliction feele the vspeakable comfort of the holy Ghost: & therefore we neede not maruaile why Christ should pray against death, which neuerthelesse his mem-

*Mat. 26. 37*

*Christ*

Psal. 130.

bers haue receiued and borne most ioyfully. Again, this most bitter agonie of Christ is the ground of all our reioicing, and the cause why *Paul* bids all the faithfull in the person of the Philippians, to reioyce alwaies in the Lord; and againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grievous afflictions, and over-whelmed with the gulies of most dreadfull temptations, even then, then I say, wee should not be discouraged, but lift vp our hearts by seruent prayer to God. Thus did Christ when in the garden he was about to drinke the cup of the wrath of God; and to sucke vp the very dregges of it: and *David* saith, that *out of the deepes* he called on the name of the Lord, and was heard.

The fifth point, what is the matter and forme of this prayer?

*Answer.* Christ praies to be deliuered from the death and passion which was to come, saying on this manner, *Father, let this cuppe passe from me*: yet with two clauses added thereto, *If it be possible*, and, *Not my will, but thy will be done*. But it may be demanded, how it could be that Christ knowing that it was his Fathers will and counsell that he should suffer death for man, and also comming into the world for that end, should make such a request to his Father without sinne. *Answer.* The request proceedes onely of a weakenesse or infirmitie in Christs manhood without sinne, which appeareth thus: Wee must still consider that when hee made this prayer to his Father, the whole wrath of God and the very dolours and pangs of hell seized vpon him: whereby the senses and powers of his mind were astonished, and wholly bent to releue nature in this agonie. For as when the heart is smitten with griefe, al the blood in the body flowes thither to comfort it: so when Christ was in this astonishment, the vnderstanding and memorie, and all the parts of his humane nature (as it were for a time suspending their owne proper actions) concurred to sustaine and support the spirit and life of Christ, as much as possibly might be. Now Christ beeing in the midst of this perplexed estate, prayeth on this manner, *Father, if it be possible let this cuppe passe*. And these words proceede not from any sinne or disobedience to his Fathers will, but onely from a meere perturbation of minde, caused onely by an outward meanes, namely, the apprehension of Gods anger; which neither blinded his vnderstanding, nor tooke away his memorie, so as he forgot his Fathers will, but onely stopped and

Ioh. 11. 27.

and staied the acte of reasoning and remembering for a little time: even as in the most perfect clocke that is, the motion may bee staied by the ayre, or by a mans hand, or by some outward cause without any defect or breach, made in any part of it. It may be objected that Christs will is flatter contrarie to the will of his Father. *Answer.* Christs will as he is man, and the will of his Father in this agonie, were not contrarie, but onely diuerse, and that without any contradiction or contrarietie. Now a man may will a diuerse thing from that which God willet, and that without sinne. *Paul* desired to preach the word of God in *Asia* A. 16. 6. 7. and *Bithynia*, but he was hindred by the spirit. For all this, there is no contrarietie betweene *Paul* and the spirit of God, but in the shew of discord great consent. For that which *Paul* willet well, the spirit of God willet not, by a better will, though the reason hereof be secret, and the reason of *Pauls* will manifest. A gaine, the minister in charitie reputing the whole congregation to be elect, in holy manner seeketh and willet the saluation of euery one, which neuerthelesse the Lord in his eternall counsell willet not. Now betweene both these wills there may be and is a difference without contrarietie. For one good thing as it is good may differ from another, but it can not be contrarie to it. It may further be alleadged, that in this prayer there seemes to be a combate and fight in the minde, will, & affections of Christ, and therefore sinne. *Answer.* There are three kindes of combates: the one betweene reason and appetite, and this fight is alwaies sinnefull, and was not in Christ: the second is betweene the flesh and the spirit, and this may bee in Gods childe who is but in part regenerate, but it did not befall Christ who was perfectly holy. The third is a combate of diuers desires, vpon sundrie respects drawing a man to and fro. This may bee in mans nature without fault: and was in Christ, in whome the desire of doing his Fathers will striving and struggling with another desire, whereby nature seekes to preserue itselfe, caused him to pray in this manner, *and hee as yet had not said* A. 16. 26. 2.  
 The sixth point is, in what manner Christ prayed. *Answer.* Hee prayed to his Father partly kneeling, partly lying on his face, and that with strong cries and teares, sweating water and blood: and all this hee did for our sinnes. Here then behold the agonie of Christ as a cleare chrysmall, in which wee may fully see the exceeding greatnesse of our sinnes, as also the hardnesse

of our hearts. Wee goe vaunting with our heads to heaven as though it were nothing to sinne against God, whereas the horror of the wrath of God for our rebellions, brought downe upon the Son of God himselfe, and laid him grooving vpon the earth. And wee cannot so much almost as shedde one teare for our iniquities, whereas he sweat blood for vs. Oh let vs therefore loorne to abate our sinnes, and to carrie about vs contrite and bleeding hearts, and bee confounded in our selues for our sinnes past.

*Hebr. 5. 7.* The last point is the merit of the prayer, which is to be heard, as the author of the Hebrewes saith, *Christ Iesus in the daies of the flesh, did offer up unto his Father prayers, and supplications, with strong cries and teares, unto him that was able to save him, and was also heard in this thing which he feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hell, and the full wrath of God if he had bene heard, he should haue bin deliuered from all this. *Ans.* Wee must know that God heares our prayers two waies: 1. when he directly grants our request.

2. when knowing what is good for vs, he giues not vs our requests directly, but a thing ansuerable thereunto. And this was Christ heard: for he was not deliuered from suffering: but yet hee had strength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruants vpon earth. *Paul* prayed to be deliuered from the angell of Satan that buffeted him: but the Lord answered that it should not so be, because his grace whereby he was enabled to resist his temptation, was sufficient: and *Paul* finding the fruit of his prayers on this manner, protesteth hereupon that he will reioyce in his infirmities. Others pray for temporal blessings, as health, life, libertie, &c. which notwithstanding God holds back, & giues in stead thereof spirituall graces, patience, faith, contentation of minde. *Augustine* saith, God heares not our prayers alwaies according to our wils & desires, but according as the things asked shall be for our saluation. Hee is like the Phisitian, who goes on to launch the wound and heares not the patient though hee crie neuer so, till the cure be ended.

*2. Cor. 12. 9*

Now followeth the second thing to bee considered in Christs apprehension, namely, the dealing of the Iewes: wherein wee must consider foure things. 1. how they consult together concerning

*Audi ad salutem: non audis ad gloriam.*

cerning Christs apprehension. II. how they came to the place and mette him. III. how they laide hands on him. IV. how they bound him and tooke him away. For the first before they enterprised this matter, they did wisely & warily lay their heads together to consult of the time and place: and also of the manner of apprehending him. So Saint *Matthew* saith, *There assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the chiefe priest called Caiaphas: and consulted how they might take Iesus by subtilty.* Whence we learne two good instructions: first, the Iewes having a quarrell against Christ, could never be at rest till they had his blood; and therefore they consult how they might take him: but God did so order the matter, and dispose of their purposes and consultations, that even thereby he did confound them and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, and so remaineth vnto this day. Whereby wee see, that the Lord will ouerthrow such in their owne wisdom, that will be wise without the direction of Gods word, and against Christ. And thus it was with *Achishubel*, who for wisdom was as the oracle of God: yet because he rebelled against the Lords Anointed, God confounded him in his owne wisdom. For when his counsell which he gaue against *David* was not followed, he thought himselfe despised, as the text saith, *and scolded his wife, and arose and went home into his citie, and put his household in order, and hanged himselfe:* and in this action he shewed himselfe more senselesse then a bruite beast. And in our daies the Leaguers that haue bound themselves by oathe to roote out the Church of God, by his most wonderful providence do turne their swords againe themselves and destroy each other. Therefore if we would be wise, we must learne to bee wise in Christ: for else our counsell will be our owne confusion. Secondly, hence we learne, that if any shall live in stubbornnesse & rebellion against Christ, the Lord will so carrie and order those men; or that people; that in the ende they shal be the very causes of their owne perdition. This wee see most plainly in the example of these Iewes: for they euermore enjoyed Christ; & now they goe on to take counsell against him: but God so disposed thereof, that even by this meanes they brought destruction vpon themselves and their country. This must teach thee to take heede how thou liuest in thy sinnes: for if thou do so, the Lord hath many waies to worke

Math. 26.

3. &amp; 5.

2. Sam. 17.

23.



thy confusion: as, thy conscience to condemne thee, thy friends to forsake thee, the diuell and his angels to torment and molest thee, and his creatures to annoy thee. Yea, the Lord can leaue all these, and make shine owne selfe to be the direct meanes of working thine owne confusion, both in body and soule eternally: and that euen then, when thou art most wary and wise in thine owne behalfe: and this is the reward of all those that walke on in their euill waies without any true conuersion.

Having consulted, in the next place they come to the garden, where Christ was to be apprehended. And here we are to consider who they were that came, namely the Scribes, and Pharises, the high priests, and their seruants; a band of souldiers, and the seruants of *Pontius Pilate*, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learne a good lesſon, that all sorts of wicked men disagreeing among themselves, can agree against Christ. The Scribes and Pharisees were two contrary sects, and at discord one with another in matters of religion: and *Judas* was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselves, and could not one brooke another. So also we reade that *Herod* and *Pontius Pilate* were not friends: but at the same time when Christ was apprehended, *Pilate* sent him to *Herod*, & they were made friends. Now as these wicked men did all conspire against Christ: so doe the wicked ones of this world in all countries and kingdomes band themselves against the Church of Christ at this day. And howsoeuer such bee at discord among themselves, yet they doe all ioyne hand in hand to persecute Christ in his members. And the reason is plaine, because Christ and his religion is a flat opposite to the corrupt disposition of all men, as light is to darkenesse.

Againe, whereas we see so many sorts of men so amiably consenting to take Christ: we may note how all men naturally do hate & abhor him, & his religion. And looke as then it was with Christ, so hath it bin with all his members, and will be to the end of the world. They are accounted as the off-scouring of the world, men not worthy to line on the face of the earth: as Christ told his disciples saying, *Yea, shall be hated of all nations for my names sake.*

Let vs also marke how all these came furnished to apprehend Christ: the text saith, *they came with clubs and staves as vnto a thief.*

All the whole nation of the Jewes knew right well that Christ was no man of violence, but meeke and lowly; and yet they came armed to apprehend him, as though he had bene some mighty potentate that would not have bene apprehended; but have resisted them. Where we see the property of an evil conscience, which is to feare where there is no cause at all. This causeth some to be afraid of their owne shadows; and if they see but a worne peepe out of the ground, they are at their wits end: and as Solomon saith, *The wicked man fleeth when words are payed* Prou. 18:1.

After that they are now come to Christ, we are to consider two things in their meeting. I. Christ's communication with them. I. The reason of *Judas*: Concerning their conference, it is said, *Jesus knowing all things that should come unto him, was fully* Joh. 18:4. & said unto them, *Whom seek ye?* they answered him, *Jesus of Nazareth*. *Jesus answered, I am he.* Now, so soone as he had said, *I am he*, the stoutest of them fell to the ground, as being astonished at the maiestie of his word. Where note, that the word of God is a word of power. The same power was in his word when he raised up *Lazarus*: for when he had lyen in the grave and had entred into some degrees of corruption, he did no more, but said, *Lazarus come forth*; and he that was dead came forth. And hence wee may also marke what a wonderfull might and power is in the word preached: for it is the very word of Christ, and therefore being preached by his ministers lawfully called by him, there is unto it, hath the same power and force in it which Christ himselfe shewed when he speake on earth: it is the favour of life vnto life to save those that heare it: or the favour of death vnto death. It is like to a vapour or perfume in the aire, which in some mens nostrills is savoury and pleasant, and doth revive them: and others againe it striketh dead. And therefore they that either now, or heretofore hath heard this word preached, shall find it to be vnto them either a word of power to save their soules, or through their corruption the ministry of death and condemnation. Again, it is a word spoken by Christ being in a base and low estate, he able to overthrow his enemies, then at the last day when he shall come in his glory, & power, and maiestie to iudge both the quick and the dead: what power shall his word have, *See yet our Lord of my fathers* 1. *in everlasting fire which was prepared for the devill and his angels?*

*arguē.* The consideration of this, that the word of Christ shall even be as powerful at that day, must be a motive to every one of us, to cause us to come vnto him: and while we have time in these daies of grace and mercy, to seeke to be reconciled vnto him for all our finnes, lest at the last day we heare that dreadfull voice of Christ sounding against vs, *Go ye now into our lasting fire,* &c.

And thus much for the communication, Now followeth the instruction: wherewith we are to observe these things. 1. the qualities and conditions of the man that did the treason. He was by calling a disciple, chosen to be an Apostle which is the chiefest Ecclesiasticall calling, and among the disciples he was in some account, because he was as it were a steward in Christs family, and bare the bagges, but yet he was a traitour, and did more against Christ then all the lewes did: For he brought them to the place where they might apprehend him and when they were come did poing him out vnto them, & delivered him vnto their hands: nay he gaue them a signe and token, saying, *Whom I kiss,* &c. *He is take him and leade him away secretly.* Here wee see the cause why Christ called *Iudas* a diuell, for he said, *How can I choose you, Iudas, and say you is a diuell?* He became to be a diuell and traitour by nourishing a wicked and a covetous heart. And here we are taught that the Ministers of the word, if they make no conscience of fame, by the iust judgement of God do proue diuels incarnate in this example of *Iudas* doth manifest the same, and the reason is plaine, for the more knowledge a man hath, the more wicked he is if he want grace. They are like in this case vnto a man that hath meate and drinke enough, but no stomacke to digest meate, where by the more he eateth, the more it turneth to his hurt. This I speake not to deface the callings of ministers, but that those which preach Gods word, should not doe it with impenitent hearts, living in their owne finnes. For it is a fearefull thing for a man to speake vnto the people for the pardon of their finnes, and yet himselfe not to apprehend the same by faith. A lump of waxe if you keepe it from heate, or from the fire, it keeps his owne forme still, but if it be held on the fire, it melteth and runnes abroad: so ministers who by reason of their callings come neare God, if they be lumps of iniquitie and lie in their finnes, they shall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore every one that

is designed to this calling, must first purge himself of his evil  
sinnes, or else Gods iudgements shall fall upon him, as they did  
on *Judas* that betrayed Christ. A. 2. 28.

Secondly, let vs consider what mooued *Judas* to betray his  
master; namely the desire of wealth and gain: and this cov-  
etousnesse, which is an insatiable desire of money, is the worst of  
all sin: not that all sins came of it, but because where it is, there  
all other sinnes are preferred, and doe get strength. The desire  
of thirty pieces of silver caused *Judas* to make an agreement  
with the Iewes to betray his master. Some may well happily say  
that this practise of *Judas* was very strange; and no man now li-  
ving would doe the like for any money. *Ans.* *Judas* is dead indeed,  
but his practise is yet alive: for in the high and weighty calling of  
the ministry, he that hath charge of soules, and either cannot  
teach and feede his flocke, or else will not, though he betray not  
Christ in his own person, yet he betrays the members of Christ  
vnto the diuel. If a nurse should take a mans child to bring up,  
& yet seldome or neuer give it milke, in so much that the child  
pineth away for very hunger: is not this the worst cause of the  
death of it? yes verily. And so it is with him that taketh upon him  
the charge of Gods people, and never feedes them with the milke  
of Gods word, or else so seldome that their soules do famish: he  
is the murderer of them, & hath betrayed them into the hands  
of their enemy: and shall he be condemned for them as a traitor  
vnto God vntill he repent. Besides, those that live by traffique  
in buying and selling, make gain by lying, swearing, and break-  
ing the Lords Sabbath: and they are also very Iudases: for  
they choppe away their soules with the diuell for a little gain.  
And more lamentable is their case, because it is hard to finde one  
of an hundred in the world that makes conscience of lye, or of  
any bad dealing; if any gain at all may come thereby. Men  
vse to cry out on *Judas* for betraying Christ: and they doe well;  
yet they themselves for a little worldly pelfe betray their owne  
soules. If such would not be counted Iudases, they must leave  
off to sinne and keepe a good conscience in Gods worship, and  
the workes of their calling.

Thirdly, let vs consider what course *Judas* tooke in betraying  
Christ: he was very subtile, saying, *Hail, Master, and I greet thee.*  
Why did he so? Herein he played the most palpable hypocrite:  
for hauing gotten a peece of money, he thought that neither

Christ,

Christ, that the of his fellow Disciples should have knowne  
 of it (though Christ knew it well enough) & therefore he comes  
 in this manner to him, thinking that Christ would haue convey-  
 ed himself from among them all at the very pinch, as he had  
 done sometimes before. And this practise also of *Judas* is com-  
 mon in the world. *Judas* an enemy unto Christ speaks him  
 faint and salutes him, and he doe most of our secure and drowne  
 Protestants in England, they salute Christ, both by hearing his  
 word and receiving his sacraments: and as the Prophet saith,  
*they honour God with their lips, but their hearts are farre from him,*  
 We may see daily experience of this: every man will say, Lords  
 Lord, but in their lines and conversations, few there be that de-  
 ny him not both in the duties which they owe unto God, as also  
 in duties towards their brethren. Many come to heare Gods  
 word because they are compelled by the Magistrates lawes: but  
 when they are come, they worship not God in their hearts: which  
 is plainly seene by the breach of Gods holy Sabbath in every  
 place: and that they make more account of a melle of portage  
 with *Esa*, then of their birth right, and of thirtie peces of silver  
 then of Christ himselfe.

The third point to be handled in Christs apprehension is,  
 that they lay hold on him: wherein we must consider two things,  
 1. the resistance made by Christs Disciples, I. J. their sight. For  
 the first, Christs Disciples resisted, and specially *Peter* drawing  
 his sword, stroke one of the high priests servants, and cut off his  
 eare. This fact our Saviour Christ reprooves: and that for these  
 causes: 1. because his disciples were priuat men: & they that came  
 to apprehend him were magistrates. Secodly, he was to work the  
 works of mans redemption: now *Peter* by this fact did what he  
 could to hinder him. And from this practise of *Peter* wee may  
 learne, that nothing in the world is so hard to a man, as to take  
 vp his crosse and follow Christ. One would thinke it should bee  
 a hard matter for him to encounter with enemies, especially  
 they being stronger then hee: but *Peter* stoutly resisting  
 makes nothing of it: whereas a little before when Christ tolde  
 him and the rest concerning his passion, they were so heauie  
 with griefe, that they could not hold vp their heads: so hard a  
 thing it is to beare the crosse, and for this very cause afterward  
 when Christ reprooved him for striking, both he and all the rest  
 of the disciples fled away. Secodly, *Peter* in all mans reason

and

was



was to be commended, because he strooke in the defence of his master: but Christ reprooves him for it. Whence wee learne, that if a man be zealous for Christ, he must bee zealous within the compasse of his calling: and not be zealous first, and then looke for a calling, but first looke for a calling, and then bee zealous. Which thing if *Peter* had marked, hee had not dealt so rashly: for beeing without the compasse of his calling hee could not but doe amisse. Here it may be demanded, whether Christ and his religion may not be maintained by the sword? *I answer,* that the Magistrate which is the viceroyent of the Lord, is the keeper of both tables, and therefore is to maintaine religion with the sword: and so may put to death Atheists, which holde there is no God, of which sort there are many in these daies, and heretiques, which maliciously maintaine, and hold any thing that overthrowes the foundation of religion in the Churches whereof they were members. But some object, that in the parable of the field, the servants are commaunded not to plucke vp the tares from the wheat, but to suffer both to grow till harvest, and that therefore there must be no separation of heretikes: and true Christians before the last day of iudgment. *Ans.* The scope of that place is not to forbid the execution of heretikes: but it speaks only of the finall separation which shall be in the end of the world. For there the master of a familie, death himselfe, & the field, the Church militant spread downe the face of the whole earth, and by tares is meant not only heretiques, but also all those that are forth of the Church: the servants are Gods holy Angles, & the harvest is the last iudgement. Here further it may be demanded who may vse the sword? *Ans.* Almen may vse the sword to strike and to kil, into whose hands God putteth the sword. Now god putteth it into the hād first & principally of the publike magistrate, who when in oft occasion serues may draw it out. And again it is put into a priuat mans hand sometime. A priuat man when he is assailed of his enemy, may take the sword in way of his own defence, and may kill his enemy therewith (if there be no helpe) not doing it vpon malice, but because he can not otherwise escape, and save his owne life; and so for want of a magistrate, he is a magistrate ynto himselfe.

In the sight of the disciples we may consider two things, the time, & the quality of the persons. The time was at the apprehension of our Lord & Saviour. And this came to passe not without the

Math. 23.

30.

... 21. do I

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the speciall providence of God: that it might be knowne; that Christ had no helper or fellow in the accomplishment of the worke of our redemption: and that, whereas we for our finnes deserved to be forsaken of all creature, he being our pledge and surety, might be forsaken for vs. As for the qualitie of the persons that file, they were the chosen disciples of Christ, such as had beleueed in him, confessed him, and preached in his name. And this serueth to teach vs that God will otherwhiles forsake his owne children and seruants and leade them to themselves in some party that they may feele their wants and miseries, and their weakness in themselves; & by that means be humbled thoroughly, and be touched with an hanging desire after Christ. As a mother sets downe her childe and hides herselfe, suffering it to cry, fall, and breake the face, not because she hates it, but that she may teach it to depend vpon her, and loue her: So God giveth grace to his children, and yet againe sometime he doth in part withdraw it from them; and then they faile in their duties sundry waies: and this he doth to make them ashamed of themselves, and to cause them to put all their confidence out of themselves in the merits of Christ.

Joh. 12. 12.

The fourth thing to be considered in Christs apprehension, is their binding of him. In which action of theirs we are to obserue first of all the circumstance of time, when this binding was. When our Saviour Christ had said vnto them, *I am he*, they being astonished fel to the ground: and withall, when Peter had smitten off *Capharn* eare with his sword, Christ healed the same miraculously. Yet after all this, though they had scene his wonderfull power both in word and deeds, they proceede in malice against him, and lay hands on him, and binde him as a malefactor. In this we note what a fearefull sinne hardnesse of heart is; the danger whereof appeareth in this, that if a man be overtaken with it, there is nothing that can stay or daunt him in his wicked proceeding, nor the powerfull words and deeds of Christ himselfe. And indeed among Gods iudgements there is none more fearefull then this, and yet (how fearefull soeuer it be) it is a ripe sinne amongst vs in these our daies. For it is very euident by common experience, that the more men are taught the doctrine of the Law, and of the Gospell, the more hard and senselesse are their hearts, like vnto the flinty, which the more it is beaten vpon with the iron hammer, the harder it is. And againe, it is hard

to finde men that sorrow for their finnes, and feele the want of Christ: which argueth the exceeding deadnesse of spirit. And let vs be resolved, that it is a most terrible iudgement of God, the rather to be feared, because it is like a pleasant sleepe, into which when a man is fallen, he feesles neither paine nor griefe. And therefore wee for our parts must looke vnto it with feare and trembling, lest it take such hold of vs, that we be past all hope of recouery.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old testament: for the beast that was to be sacrificed, was tyed with cords and bound, and so brought to the altar. And whereas Christ was bound, we must not consider him in his owne person; but as hee standing in our roome and stead beares the person of all sinners, and therefore whereas he is thus taken captiue by his enemies, to bee brought before a iudiciall iudge, there to be arraigned for vs, hence we learne two good instructions. First here is a comfort to all the people of God: Christ was bound by his enemies, that they might be vndoesed from the bondage of Satan, sinne, & their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly all impenitent sinners are taught hereby to reforme and amend their hearts and liues. For what exceeding madnes is this, that they by Christs bonds being set at liberty, will yet liue and die in their finnes, and take pleasure to lie bound hand and foote vnder the power of sinne and Satan? And indeede this sheweth vnto vs the feareful and dangerous estate of all those that goe on still in their finnes. For what can they say for themselves at the day of iudgement, when as now they haue freedome offered and will not accept of it?

This much of Christs apprehension: Now followeth the inditement. For they proceeded against him iudicially, after the custome of the Iewes. Christs inditement was twofold. One before Caiaphas the high priest in the great councell at Ierusalem; the second before the ciuill iudge Pontius Pilas, as is plainly set forth by all the Euangelists. And Christs arraignment before Caiaphas was a preparation to the second before Pontius Pilas; that the Iewes might thoroughly proceede against him. In the first we are to consider these points. I. the time in which Christ was indited. II. the end of his inditement. III. the whole renour and proceeding thereof. For the first: Christ was indited early

Math. 26.

57.

Mark 14.

53.

Luk. 22. 66.

Ioh. 18. 19.

27. 2. 14.

27. 2. 14.

27. 2. 14.

27. 2. 14.

in the morning at the breake of the day: for he was apprehended in the night, and with all hast brought into Caiaphas hall, where they kept him all night: and at the breake of the day Caiaphas the high priest and the Elders with the Scribes and Pharisees, held a solemne councell against him: and there they received accusations and condemned him before morning, at which time they sent him to the common hall, as S. Matthew

Math. 27.  
1, 2.

saith, *When the morning was come, all the chiefe Priests and Elders of the people took counsel against Iesus to put him to death, and led him away bound, and delivered him to Pontius Pilate.* In which action of theirs we are to marke two points. First the diligence of ungodly men and the quicnesse of their nature to practise sinne and wickednesse: as it was said of the old Iewes, Their feete run to kill, and they make hast to shed blood. When the Israelites would sacrifice to the golden calfe which they had made, it is said, *they rose up early in the morning.* Hence it appeares, that if God leaues to our selues, we are as readie to practise any mischief as the fire is to burne without delay, and that with much violence. Now the consideration of this must moue every one of vs to take heed of all occasions and provocations to sinne whatsoever they be, that the corruption of our nature breake not forth any way. Secondly in the circumstance of time of this councell, we may marke the rashnes of this solemne assembly in iudiciall proceeding: whereas they examine him both of his doctrine, and also of his disciples, omitting such circumstances as should have bene used, as the serious examining of witnesses, & the weying of his contrary answers: for he is taken and brought before the iudge and condemned on a sudden. Now as this was the practise of this councell, so on the contrary the common complaint of these times is, of slow dispatch of matters in law, and of the long delay: insomuch that some be almost vndone before their suites be ended: whereas iudiciall proceedings were ordained by God not for mens vndoing, but for the maintaining of the common peace, and liberty, and wealth. And therefore iustice ought to be dispatched with such speede, as men thereby might be furthered, and not hindered.

Isa. 59. 7.

Exod. 23. 6.

Mat. 26. 59.

Mark. 14.

35.

The end of Christs inditement was directly to kill him, and to put him to death. Here is no indifferēt proceeding to be looked for, but plotting on every hand for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted

grafted hatred of Christ, and as it were bred in the bone, and the same affection the world carrieth to the members of Christ. This hatred is manifested in the first giving of the promise, *I will put enmity betweene thee and the woman, betweene thy seede and her seede.* It appeares in the hatred that *Cain* bare to his brother *Abel*, *Ismael* towards *Isaac*, *Esaú* towards *Jacob*: and the Gentiles that were without the covenant, towards the Church of God at all times. And to come neere to our selues, this ingrafted hatred that is in the heart of the wicked against Christ and his members, is as plentiful and as euident as euer it was, euen in these our daies. For among all men none are more maligned and hated then those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nicknames and reprochfull tearmes by all sorts of men.

And thus much of the end and intent of their counsell. The proceeding in iudgement stands in these points. I. they examine Christ. I. they bring witnesses against him. I. they adore him to tell them who he is: of these in order. First, they examine our Saviour Christ of his doctrine, suspecting him to be a false prophet: secondly of his disciples, as suspecting him seditiously to raise vp a new sect vnto himselfe, to make a faction among the Iewes. Now to this examination let vs marke Christs answer in *Ioh. 18. 19.* which he saith nothing at all concerning his disciples: whereas notwithstanding he might haue said, that one of them betrayed him, another denyed him, and the rest fled away: whereby we note, that it is not our duty at all times, and in all places, to speake of the faults and wants that we know by others. Secondly, the answer which he makes is onely concerning his doctrine: whereby the ministers of God and all men else are taught, that being called before their enemies, to giue reason of their doctrine: they are (as *S. Peter* saith) *to be alwaies ready to giue an account of the hope that is in them.* And further we are to consider the wisdome that Christ vseth in answering; for he saith nothing of his doctrine in particular, but said, *I spake openly to the world, I neuer taught in the synagoge, and in the temple whither the Iewes resorted, in secret haue I taught nothing: aske them therefore what I said which heard me: Behold, they can tell you what I said.* Now the reason why he answereth thus sparingly in generall tearmes is; because their examination serued only to intangle him: and out of his words



to gather matter of accusation. After whose example we may learne, that being called to make answere of our faith and doctrine before our enemies, we are to doe it so, as thereby we doe not intangle our selves, nor giue any advantage vnto our enemies: & hercof we haue a notable example in the Apostle *Paul*, *Act. 23. 6*. Againe, in the words of Christs answer we must obserue two things. First, that the place where Christ taught was publike. Now hence it may be demanded, whether ministers may handle the word of God priuately or no? *Answ.* The state of Gods Church is two-fold: peaceable or troublefome. In the time of peace ministers must preach the word publicly: but in time of persecution, for the safety & preservation of the Church of God, they may with good warrant preach priuately: and in deede at such times the assemblies of the Church make priuate places publike. And hence we learne, that in time of peace, all those that are called to the office of the ministry, must (if it be possible) spend their labour publicly, so as they may doe most good. Secondly, whereas Christ saith, he preached in their Synagogues and Temple, which at that time were places full of disorder; in so much, as he called the Temple *a den of thieves*; and the Scribes and Pharisees had corrupted the doctrine of the law, *Mat. 23. 2*, *transgressing the Commandements of God by their vaine traditions*; and they taught iustification by the workes of the law, as *Paul* saith, *Rom. 10. 3*, *they being ignorant of the righteousness of God, and going about to stablish their owne righteousness which is by workes, have not submitted themselves to the righteousness of God*. Besides all this, they were loose and wicked men in their liues and conuersations: and therefore Christ commanded the people that they should obserue, & do whatsoeuer the Scribes and Pharisees bidde them, sitting in *Mat. 23. 2*, *Moses chaire*: but after their workes they must nor doe, because they say and doe not. Now although these corruptions and deformities were in the Iewish Church, yet our Sauour Christ made no separation from it, but came and preached both in their temple and synagogues, where these seducers and false teachers were. And hence we gather that the practise of all those men in our Church, which separate themselves from all assemblies for the wants thereof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs is nothing els but a *sathanicall illusion*; that our Sacraments are no Sacraments, I say, this their practise is condemned by our Sa-  
uiour

vniour Christs conuersing among the Iewes. For if Christ should haue followed their opinio, he ought to haue fled from amongst the Iewes, and not so much as once to come into the temple, or taught in their Synagogues; but contrariwise hee ioyned himselfe with them: and therefore we cannot in good conscience disioyne our selues from the Church of England: The second thing to be observed in Christs answer is, that he deferres *Caiphas* to the iudgement of his hearers, being resolved of the truth of his owne doctrine, though sundry of them were his bitter enemies. Behold then a good example for all the ministers of Gods word to follow; teaching them to deliuer Gods word so purely and sincerely, that if they be called into question about the same, they may bee hold to appeale to the consciences of their hearers, although they be wicked men.

Now after this answer, one of the seruants of *Caiphas* smites Christ with a rod: in whom the saying is verified, *Like master, like seruant*: that is, if the master be wicked, seruants commonly will be wicked also: If the master be an enemy to Christ, his seruant will be Christs enemy also. And this is the cause why there are so many lewd apprentices and seruants, because there are so many lewd masters. Many masters complaine of seruants now a daies; but there is more cause why they should complaine of themselves: for usually seruants will not become obedient to their masters, till their masters first become obedient vnto Christ: therefore let masters learne to obey God, and then their seruants will obey them also.

Further, Christ being smitten, makes this answer: *If I haue done euill, beare witnesse of the euill: but if I haue not spoken, why smitest thou me?* making complaint of an iniury done vnto him. Now here upon scoffing, *I follow* the Apostles faith, Christ keepes not his owne lawes, but goeth against his owne precept; when as he said, *If one strike thee in the one cheek, turne to him the other also.* But we must know, that in these words Christs meaning is, that a man must rather suffer a double wrong, then seeke a private reuenge. And before Christ spake in his owne defence, which a man may lawfully do, and not seeke any reuenge: for it is one thing to defend his owne cause, and another to seeke reuenge.

Now followes the second point in their proceeding, which is, the producing of false witness against him, as *S. Matthew* saith, *The whole Councell sought false witness against him; and though*

Ioh. 18. 22.

Math. 5. 39.

many carus yet found they none: for they could not agree together, because they alledged false things against him, which they could not prooue. And thus the members of Christ had often such enemies as make no bones shamefully to avouch that against them, which they cannot be able to iustifie. The ten persecuti-  
*Tertul. Apol.* ons which were in the first 300. years after Christ, arose often-  
*mensa gent.* times of shamelesse reports that men gave out, which said that Christians lived of mans flesh: and therefore slew their owne children: 2. that they lived on raw flesh: 3. that they committed incest one with another in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the Sunne and moone: 6. that they were traytours and sought to vndermine the Romane Empire: and lastly, wheresoever was thunder or earthquakes, seditions or tumults, or any disquietnes or trouble, Christians were accused as the Authors thereof. Such enemies have they had in all ages: and in these our daies the same is practised, and will be to the worlds end. Now when the first witnesses could not agree among themselves, then two other false witnesses came forth, which avouched that Christ said, *I will destroy this temple made with hands, and within three daies I will build another made with our hands.* Indeed Christ said some such words: for saith he, *Destroy this temple, and within three daies I will build it up againe.* But he spake this of the temple of his bodie: whereas they maliciously did interpret him to have spoken of the temple in Ierusalem. And againe they change the words, for Christ said, *Destroy this temple, &c.* but these witnesses affirme he said, *I will destroy this temple made with hands, &c.* And thus they change both words and meaning: and therefore the holy Ghost calleth them *false witnesses.* By this we must be aduertised to take heed how we report mens words: for if we change the meaning, though in part we retain the words, we may loone become slanderers & false witnesses: and as this duty must be performed towards all men so especially towards the ministers of the Gospell: and the neglect of this duty procureth many slanders to them in this our Church: whereof indeede the reporters are the cause, and not the ministers themselves.

Now at this false accusation Christ was silent, so as Caiaphas asked him why hee answered nothing. Herein wee are to consider many things: 1. why Christ was silent: The causes be two: first he was to shew himselfe a patterne of true humility and patience, there.

therefore even then would he be silent, when he was most falsly accused of his aduersaries. Secondly, he is silent; that standing before the Iudge to be condemned, the sentence might proceed against him, and he might suffer the death appointed, which was due vnto vs, and so become our Redeemer. And in Christs example we must note, that it is a speciall duty to know when to speake, and when to be silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peradventure aske what rule we haue to direct vs herein? *Ans.* The generall rule for the ordering of the tongue, is the law of God. We are commanded to seeke the glory of God in the first Table, and in the second the good of our neighbour: wherthy speech therefore will serue either for Gods glorie, or the good of thy neighbour, then thou must speake: if it serue for neither, then be silent. Againe, if thy silence be either for Gods glorie, or the good of thy neighbour, then be silent: if it will not, then speake. And because it is hard for a man to know when his speech or silence will serue for these two ends: therefore we must pray vnto God that he will teach & direct vs herein: as *Dauid* doth, *Set a watch* (saith he) *O Lord, before my mouth, and keepe the doore of my lippes: and againe, Open thou my lippes, O Lord, and my mouth shall shew forth thy praise.* Psal. 141. 3.  
Psal. 51. 15.

Thus much for the false witnesses produced. Now followeth the third point, which is, the adiuring of Christ: for *Caiaphas* the high Priest charged him to tell him whether hee were the Christ the sonne of God, or no. To adiure a man, is to charge & command him in the name of God, to declare a truth, not onely because God is witnesse thereof, but also because he is iudge to reueidge, if he speake not the truth. Thus *Paul* adiured the *Thessalonians*, charging them in the Lord, that his Epistle should be read vnto all the brethren the Saints. And the like doth *Caiaphas* to Christ. And heere is a thing to bee wondered at; *Caiaphas* the high Priest adiureth him in the name of God, who is very God, euen the Sonne of God. And this shewes what a small account he made of the name of God: for he did it onely to get aduantage on Christs words: and so doe many now adayes, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies.

Christ being thus adiured, though silent before, yet now in reuerence to Gods maiesty, answered and said: first, *Thou hast said* Mat. 26. 29.

Mar. 14. 62. it: and in Saint *Marke*, *I am he*. In this answere appeares the  
 Iohn 19. 7. wonderfull providence of God. For though *Caiaphas* take  
 hence the occasion of condemning Christ, yet hath hee withall  
 drawn from him a most excellent confession, that hee is the  
 Sonne of God, and our alone Saviour. And by this meanes he  
 proceeds to shut heauen against himselfe, and to open the same  
 for vs.

Ioh. 18. 19. Thus we haue ended the first enditement of Christ before *Cai-*  
 Luke 23. *aphas*. Now followeth the second, which was before *Pontius Pi-*  
 Math. 27. 2 *late*, in the common hall at Ierusalem. The historie of it is set  
 Mar. 15. 1. downe at large in all the Euangelists. In this second inditement

of Christ (that we may referre euery matter to his place) we are  
 to obserue foure things: I. the accusation of Christ before *Pilate*.  
 I I. his examination. I I I. *Pilates* pollicy to saue Christ. I I I I. *Pi-*  
*lates* absolving of him; and then the condemnation of Christ in  
 both Courts, Ecclesiasticall and Ciuill: of these in order. In  
 Christs accusation, we must consider many points. The first is,  
 who were his accusers, namely the high Priest, the Scribes, and  
 Pharises, and Elders of the people, and the common people: all  
 these conspired together to accuse him. The cause that moued  
 the Pharises & Elders of the people herunto, is noted by Saint

Math. 27. 8. *Matthew*, who saith, *Of enny they deliuered him*. Enuie is nothing  
 but a sadnesse in a mans heart, at the prosperitie of his better.  
 And it reigned in the Scribes and Pharises, &c. the occasion was  
 this: Christ had taught most heavenly doctrine, and confirmed  
 the same by most wonderfull miracles, and did greatly exceede  
 them all, and was in more account among the people: and for  
 this cause the Scribes and Pharises and high Priests, repined and  
 grudged at him. Now their example serues to admonish vs to  
 take heed of this sinne, as being the mother of many mischies.  
 And we must rather follow the example of *Moses*, who when  
*Iosua* desired him to forbid *Eldad* and *Medad* to propheticie, an-  
 swered, *Enniest thou for my sake? yea I would so God al the Lords people*

Numb. 11. *were Prophets*. And we must be of the same mind with *Iohn Bap-*  
 26, 27, 28. *tist*, who hearing by his Disciples that the people left him and  
 Iohn 3. 29. followed Christ, said, his ioy was fulfilled, *for Christ must increase,*  
*and he must decrease*. And so we must be glad and content when

we see the prosperitie of our neighbours any way. Now the cause  
 why the common people ioyne with them was, because the  
 Mat. 27. 20. chiefe Priests and the Scribes and Elders had perswaded them



to a bad conceit of Christ. Hence it appeares that it is most requisite for any people, be they neuer so good, to haue good Magistrates, and godly Rulers to gouernethem by wise and godly counsell. The necessity hereof was well knowne to *Ishro Moses*: Father in law, though he were a heathen man: for he biddeth *Moses* to provide among all the people men of courage, fearing God, men dealing truly, hating couetousnesse, and appoint them to be rulers ouer the people. Teaching vs, that if couetous, malicious, and vngodly men, not fearing God, goe before the people, they also shall in a likelihood be carried into the like sinnes by their example.

Exo. 18. 21

The next point concernes the place where they accuse him, which was at the doore of the common hall: for hauing brought him before the council, at Ierusalem and there condemned him of blasphemy, afterward they bring him into the common hall where *Pilate* sat iudge. Yet did they not enter in, but stayed without at the doore, lest they should be defiled, and be made vnfit to eate the passeouer. In which practise of theirs, we are to mark an example of most notable both superstition, and most grosse hypocrisy. For they make no bones to accuse and arraigne a man most iust and innocent, and yet are very strict and curious in an outward ceremony. And in like manner they made no conscience to giue thirty peeces of siluer to betray Christ: but to cast the same into the treasure, they make it a great and heynous offence. And for this cause Christ pronounceth a *woe vnto the*

Ioh. 18. 28.

Math. 27. 6.

Mat. 23. 23.

*Scribes and Pharisees, calling them hypocrites; for (saith he) you reke mynt, myse, and cummin, and loane the weight matters of the law, as iudgement, and mercie.* And the very same thing we see practised of the Church of Rome at this day, and of sundry Papists that liue amongst vs: they will not eate flesh in Lent, or vpon any of the Popes fasting daies for any thing; and yet the same men make no conscience of seeking the blood of the Lords annointed, and their dread Soueraigne. And in this we see the most palpable, and most grosse hypocrisy of those that bee of that Church. But shall we thinke that our owne Church is free from such men? no assuredly: for take a view of the profession that is vsed among the people of England, and it will appeare that they place their whole religion for the most part in the obseruation of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, and there mumble

vp the Lords prayer, the Commandements, and the Beliefe in  
 head of prayers, which being done, God is well serued thinke  
 they: whereas in the meane season they neglect to learne and  
 practise such things as are taught them for their saluation by the  
 ministers of Gods word. At the feast of Easter, every man will  
 be full of deuotion and charity, and cometo receiue the Lords  
 Supper, as though hee were the holiest man in the world; but  
 when the time is past, all generally turne to their olde byas a-  
 gaine: and all the yeare after liue as they list, making no consci-  
 ence of lying, slaundering, fraud, and deceit in their affaires a-  
 mong men. But we must know that there is no soundnesse of re-  
 ligion, but grosse hypocrisie in all such men: they worship God  
 with their lippes, but there is no power of godlinesse in their  
 hearts.

The third point is, concerning the party to whom they make  
 this accusation against Christ, namely, not to a Iew, but to a  
 Gentile: for hauing condemned him in their Ecclesiasticall  
 court before Caiaphas the high Priest, they bring him to Pontius  
 Pilate the Deputy of Tyberius Caesar in Iudæa. Where we must ob-  
 serue the wonderfull providence of God, in that not onely the  
 Iewes, but the Gentiles also had a stroke in the arraignment of  
 Christ, that that might be true which the Apostle saith, *God shew*

Rom. 11. 32. *vp all vnder sinne, that he might haue mercy vpon all.*

The fourth point is, the matter of their accusation: they ac-  
 cuse our Sauour Christ of three things. I. that he seduced the  
 people. II. that hee forbad to pay tribute to Caesar. III. that  
 he said he was a King. Let vs well consider these accusations, e-

Luke 23. 2. specially the two last, because they are flat contrarie both to  
 Christs preaching: and to his practise. For when the people  
 would haue made him a King, after he had wrought the miracle  
 of the five loaves and two fishes, the text saith, *he departed from a-*

Iohn 6. 15. *mong them vnto a mountaine him selfe alone.* Secondly, when tri-  
 bute was demaunded of him for Caesar, though he were the kings  
 sonne, and therefore was freed; yet saith he to Peter *lest we should*  
 Mat. 27. 27. *offend them goe to the sea, and cast in an angle, and take the first fish*  
*that commeth vp, and when thou hast opened his mouth, thou*  
*shalt finde a piece of twentie pence, that take and give vnto them for*  
*thee and me.* And when he was called to be a iudge to diuide the  
 inheritance betweene two brethren, he refused to doe it, saying,  
*Who made me a iudge betwixt you?* Therefore in these two things,  
 they

they did most falslie accuse him. Wherby we learne, that nothing is so false and vnttrue, but the slanderer dare lay it to the charge of the innocent: the tongues of the slanderers are sharpe swords, and venomous arrowes, to wound their enemies: their throates are open sepulchres, the poyson of aspes is vnder their lips. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as *S. James* saith, the tongue of the wicked is fire, yea a world of wickednesse, and it is set on fire with the fire of hell: therefore let this example be a cauent to vs all, to teach vs to take heede of slandering, for the diuell them speakes by vs, and kindles our tongues with the fire of hell.

*Psal. 110. 4.*  
and 7. 9.

*James 3. 9.*

The first point is, the manner of their accusation, which is diligently to be marked: for they do not onely charge him with a manifest vnttruth, but they beseech *Pilate* to put him to death, crying, *(b) Crucifie him; crucifie him:* in so much that *Pontius Pilate* was afraid of them: where we see how these shameles Lewes go beyond their compasse, and the bounds of all accusers, whose dutie is to tellise onely what they know. Now in the matter of this their accusation, appears their wonderfull inconsistency. For a little before when Christ came to *Ierusalem* riding vpon an asse, shewing some signes of his kingly authority, they cut down branches from the trees, and strowed them in the way, crying, *Hosanna*, Blessed is hee that commeth in the name of the Lord: but now they sing another song, and in stead of *Hosanna*, they cry, *Crucifie him, Crucifie him.* And the like inconsistency is to be found in the people of these our times. They vse to receive any religion that is offered vnto them: for in the daies of King *Edward* the sixth, the people of England received the Gospell of Christ: but shortly after in *Queene Marys* time, the same people received the wretched and abhorrible doctrine of the Church of Rome. And not many yeares after when it pleased God to bring againe the light of his glorious Gospell by our gracious Prince, the same people turned from Popery, and embraced the true Religion againe. And thus with the Lewes one while they cry, *Hosanna* to Christ, and receive his Gospell; and shortly after they cry, *Crucifie him, Crucifie him*, by imbracing idolatrous Popery. Let vs therefore learne in the feare of God, by the ficklenes of the Lewes, that sing two contrarie songs in so short a space, to acknowledge our inconsistency and weakenes in the matter of religion: wherby if God leaue vs but a little to our selues,

*b Inuidia.*  
For a blasphemer by their law should be stoned and not crucified.

*Mat. 21. 8. 9*

selues, we shall straightway forsake Christ, his Gospell, and all.

Thus much of the accusation. Now followeth Christs examination before *Pontius Pilate*: for when the Iewes had thus falsely accused him; then *Pontius Pilate* tooke him and brought him

Ioh. 18. 37. into the common hall, and asked him this question, *Art thou the King of the Iewes?* Now Christ being thus examined, made as 39.  
1. Tim. 6. 12. *Paul* also testifieth, a good confession. The summe thereof stands in foure heads. The first is, that he confesseth himselfe to be a

King; not such an one as they accused him to be, yet a true King. Whence wee may learne diuers instructions: first, that every Christian man in the midst of his miserie & affliction; hath one that is most sufficient every way to defend him against all his enemies, the world, the flesh, and the diuell. For this King can doe whatsoeuer he will: & therefore when the legion of deuils would enter into a herd of swine, they could not without his leave. And

Math. 8. 31, when the Centurions daughter was dead, he but spake the word  
Mark 5. 41. and she arose. And when *Lazarus* was dead, and had lien in the  
Ioh. 11. 43. grave foure daies, he but said, *Lazarus* come forth, and he came

forth bound hand and foote. Yea euen hell & death giue place to his word, and nothing can resist his power. And therefore he

that is a true member of Christ, needes not to feare any enemies be they neuer so great or so many. And againe, as Christ is able, so is he readie and willing to saue and defend all that beleue in him. For he it is that gaue his life for his subiects, which no King would doe, and shedde his blood for their redemption: which he would neuer haue done, if he had not desired their saluation. Secondly, whereas Christ is a mighty King, which can doe whatsoeuer he vill, let all such among vs that haue hitherto liued in ignorance, and by reason of ignorance liue in their sinnes, at length begin to come vnto him, and doe him homage, and

with penitent hearts fall downe before him: otherwise if they  
Psal. 110. 2. continue in their old rebellions, let them know whatsoeuer they be, high, or low; that he hath a rod of iron in his hand to bruite them in peeces; their soules shall smart for it: as both *Pilate*, *Caiaphas*, and the rest of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Christ cannot draw thee in this life from thy crooked waies, be sure at the houre of death he will breake thee in peeces like a potters vessell. This must we learne in regard of the first point, that he said plainly, *He was a King.*

Now followes the second part of his confession, namely that his *kingdome was not of this world*. Where he sets downe what kind of King he is; he is no earthly King, his kingdome stands not in the power of men, nor in earthly and outward gouernment; but his kingdome is spirituall, and his gouernment is in the very hearts and consciences of men. His kingdome is not outward to be seene of men, but inward in the heart and soule; and therefore it is onely begunne in this life, and is continued and accomplished in the world to come in the kingdome of glorie: where Christ shall be all in all in the hearts and consciences of all the Elect. Now then, if this be so, howsoeuer Satan haue heretofore reigned in vs, and made our hearts as it were his pallaces: yet now let vs prepare a roome for Christ that he may come and dwell in vs: let him rule our hearts, wils, and affections; that they may become conformable to his wil: let vs resigne our selues wholly to be ruled by him, that his spirituall kingdome may be in vs. This kingdome in the heart and conscience, is the pearle and hidde treasure, which when a man findeth, he fels all that he hath and buyeth it. Let vs therefore in the feare of God, esteeme it as the most precious thing that may be, and so liue in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe, seeing this regiment of Christ is heavenly, and the full manifestation of it is reserved till the life to come: we must therefore vse this vworld and all things in it, as honour, wealth, ease, and liberty, as though vve vsed them not. As a trauailer vseth his staffe in his iourney; as long as it doth further him, so long hee will carrie it with him: but when it hindreth him, then he casts it away: so must we vse the things of this life, namely as long as they are helpes to further and make vs fit for the kingdome of heauen, but if they be any hinderance to this spirituall regiment of Christ, we must renounce them and cast them away, be they neuer so precious to vs.

Mal. 13. 46

1. Cor. 7. 31

The third point of Christs confession is, concerning the meanes whereby he gouernes his kingdome: *I came* (saith he) *into this world to beare witnesse of the truth*, that is, to preach the Gospell and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdome, stands specially in the preaching of the word, which is a principall ordinance of his, seruing to gather his Church from the beginning of the world to the end thereof. And for this cause he hath in all ages set apart  
chosen



chosen ministers for the publishing of the doctrine of the Gospel. And hence it is manifest that the gift of prophesie, is the greatest gift that God bestowes on his Church for the building thereof. And therefore it ought to be most highly esteemed as a most precious iewel. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other meanes vsed for the furthering of them; because they are vnder God the fountaines and wellsprings of this gift of prophesie.

The last point is, concerning the subjects of Christs kingdome expressed in these words, *They which are of the truth, heare my voyce.* In which he sets downe the true marke of his seruants and subjects, that they are hearers of that heavenly and sauing word which he reuealed from the bosome of his Father. It may be leadged, the most wicked men vpon earth, yea the diuels them-

Math. 13. 9. selves may be hearers of the truth of Christ. *Ans.* There betwo kinds of hearers: one which heareth onely the outward sound of the word with his bodily eares, and he hauing eares to heare doth not heare: the second, is he that doth not onely receiue the doctrine that is taught with his eares, but also hath his hart opened to feele the power of it, and to obey the same in the course of his life. This distinction is notably set forth by *Dauid*, saying, *Sacrifice and burnt offerings thou wouldst not haue: but my eares hast thou pierced:* whereby he insinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a new eare pierced and boared by the hand of God, which causeth a mans heart to heare the sound and operation of the word, and the life to expresse the truth of it. Now the subjects of Christs kingdome are such, as with the outward hearing of the word, haue an inward feeling of the soule, and grace also to obey: and therefore all those that make no conscience of obedience to the word of God preached vnto them, are no lesse then rebels to Christ. We may perswade our selves that we are good subjects, because we heare the vword and receiue the Sacraments, but if our liues abound with sinne, and if our hearts bee not pierced through by the svord of Gods spirit, whether we be high or low, rich or poore, let vs be what we will be, we are no right subjects indeede, but rebels and traytours vnto the euerliuing God. It may be heereafter God will giue farther grace; but as yet all impenitent persons, though living in the midst of Gods Church, are

no obediēt & faithfull subiects: & therefore while we haue time let vs labour to perform indeed that which we do in word professe.

Thus much of the examination & confession of Christ. Now followeth the third point concerning the pollicies which *Pilate* vsed to saue Christ: and they are three. First, when hee heard that Christ was of Galilee, he tooke occasion to send him to *Herod*, *Luk. 13. 7.* thinking thereby to shift his hands of him, and not to shedde his blood. In which pollicy, though he seem vnwilling to put Christ to death, yet herein liec is a most vniust iudge: for hauing giuen testimony of Christ, that he is innocent, he ought to haue acquitted him, and not haue sent him to *Herod* for further iudgement. In *Herod* dealing with Christ, we may obserue these points. The first, that he is wonderfully glad of his coming. Why, for the text saith, because *hee was desirous to see him of a long season, because he had heard many things of him, & trusted to him some good signes shew by him.* Heere make how he reioyced, not in Christ because he was Christ, that is, his Messias and redeemer, but because he wrought miracles, signes, and wonders. And so lets among vs at this day: it is a rare thing to finde a man that loueth Christ, because he is Christ: some loue Christ for honour, some for wealth, and others for praise: that is, because they get honour, wealth, and praise by confessing his name. Against many professe Christ, onely because it is the law and custome of their nation. But we must learne to be of this minde, to loue Christ, because he is Christ, even for himselfe, and not for any other sinister respect, and we must reioice in Christ for himselfe, though we neuer haue profit nor pleasure, neither honour or wealth by him. And if we loue him for wealth or pleasure, or for any other ende but for himselfe alone, when these things are taken away, then we shall vtterly forsake Christ in like manner. The second point is, that *Herod* desires Christ to worke a miracle. Hee can be cōtent to see the works of Christ, but he cannot abide to heare his word, and to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospell of Christ preached, onely because they would heare speech of some strange things, laying aside all care and conscience to obey that which they heare. Yea many in England delight to reade the strange histories of the Bible, and therefore can rehearse the most part of it, (and it were to be wished that all could doe the like,) yet come to the practise of it, the same persons are commonly found as

bad in life and conuersation, yea rather worse then others. Let vs therefore labour that with our knowledge we may ioyne obedience, and practise with our learning, and as well to be affected with the word of Christ, as with his workes. The third point is, that *Herod* derides Christ, and sends him away, cloathed in a

*Luk. 13. 32.* white garment. This is that *Herod* whom Christ called a foxe, who also when hee heard *Iohn Baptist* preach, did many things, and heard him gladly. How then comes *Herod* to this outrage of wickednesse, thus to abuse Christ? *Ans.* We must know, that although *Herod* at the first heard *Iohn* preach, yet withall he followed his owne affections, and sought how to fulfill the lusts of his flesh. For when *Iohn* told him that it was not lawfull for him to haue his brother *Philip*s wife, he cast him in prison; and afterward cut off his head for it: after which offence, he is growne to this height of impietie, that he now despiseth Christ, and cannot abide to heare him. Where we learne, that as we are vwillling to heare Gods word preached, so vwithall we must take heed that we practise no manner of sinne, but make conscience of euerie thing that may displease God. Thou maiest, I grant, be one that feareth and fauoureth *Iohn Baptist* for a time, vvalloving in thy old sinnes: but after a vvhile, yeilding to the svringe of thy corrupt heart, thou wilt neuer heare *Iohn*, nor Christ himselfe, but hate and despise them both. This is the cause vvby some vvwhich haue beene professors of Religion heretofore, and haue had great measure of knowvledge, are novv become very loofe persons, and cannot abide to heare the vvord preached vnto them; the reason is, because they could not abide to leaue their sinnes. Therefore that vvee may begin in the spirit and not end in the flesh, let every one that calls on the name of the Lord depart from iniquitie.

Nowv followes the second pollicie of *Pilate*. For vvhen he sawv the first vvould not prevaile, then he tooke a nev vcourse: for he tooke Iesus into the common hall and scourged him, and the  
*Iohn. 19. 1.* souldiers platted a crowne of thornes and put it on his head, and they put on him a purple garment, and said, Haile King of the Iewes, and smote him with their rodde. And thus he brought him forth before the Iewes, persvading himselfe that vvhen they sawv him so abused, & so ignominiously abused, they would be content therewith, and to exact no greater punishment at his hands: thinking thus to haue pacified the rage of the Iewes, and  
so

so to haue deliuered Christ from death, by inflicting vpon him some lesse punishment. This pollicie is as it were a looking-glasse, in vvch we may behold of what nature & condition all plots and pollicies of men are, which are deuised and practised without the direction of Gods word. In it vve may obserue two things: the first is, the ground thereof, which is a most silly, simple, or rather senses argument. For he reasoneth thus: *I finde no fault in this man, therefore I will chastise him and let him goe.* A man would hardly haue thought, that one hauing but common sense, vvould haue made such a reason, much lesse then a great iudge sitting in the roome of God. But in him vve may behold and see the ground of all humane pollicie vvch is beside the vvord of God, namely, the foolish and blinde reason of men. The second thing to be considered is, the proceeding and issue of this pollicie. *Pilate* must either whippe Christ beeing innocent, or put him to death: which are both sinnes and great offences. Now hee maketh choice of the lesse, which is to whippe him, and is perswaded that hee ought to doe soe: whereas of two sins or euils, a man ought to doe neither. And in doing this, *Pilate* be- ginneth to make a breach in his conscience; and that is the fruit that all politickes reape of their deuices, vvch proceed by the light of their ovvne reaso, vvithout the vvord of God. By this example, vve are admonished of two things: first, that before vvee enterprize any busines, vve must rectifie our iudgements by Gods vvord. *David* vvvas a most vvise King, & no doubt, had vvithall a graue and vvise counsell, but yet hee preferred the vvord of God before all, saying, *Thy testimonies are my counsellors.* Secondly, in our proceedings vvee must keepe an vpriight, pure, & vnblameable conscience, as *Paul* exhorteth *Timothy* to haue the mystery of faith in a pure conscience; giuing vs thereby to vnderstand, that a good conscience is as it vvre a cheff or cupboard, in vvch vvee are to keepe and locke vp our Religion, and all other graces of God, as the most precious iewels that can be: and that if we suffer this cheff to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of *Pilate* more particularly: he vvhippes Christ, puts on him a purple garment, puts a reede in his hand, sets a crowne of thornes vpon his head, and cannes the Souldiers to mocke him, and spit in his face. Novv in this that Christ standing in our roome, vvvas thus shamefully abused, vve must consider vvhat vvvas due vnto euerie one of vs for

our

Luke 23.

14, 15, 16.

Pla. 119. 34.

1. Tim. 3. 9.

our sinnes, namely, shame and reproach in this life, and in the life to come endlesse confusion. And we see the confession of Christ to be true which he made to *Pilate*, that his kingdome was not of this world, for if it had beene so, they would have put a crowne of gold vpon his head, and not a crowne of thornes, which nothing at all becomed an earthly King: and in stead of a reede they would have put a scepter into his hand: and in stead of buffetting and spitting on him, they would have adored him, and fallen downe before him. Againe, whereas Christ our head in this world, ware no other crowne but one made of thornes, it serueth to teach all those that are the members of Christ, that they must not looke for a crowne of glorie in this life, because that is reserved for the life to come. And if we would then weare the crowne of glorie with Christ, we must heere in this life weare a crowne of thornes, as he did: for as *Paul* saith, *If we suffer with Christ, we shall also reigne with him*: and that which was fully verified in Christ the head, must in some sort be verified in every true member of Christ.

2. Tim. 2.

11.

*Pilate*'s third policie was this: when hee saw that neither of the two former would preuaile, he comes forth vnto the Iewes, and makes an oration to this effect: that now was the feast of the Passcooner, and that they had a custome, that the Gouernour should then deliuer vnto the people a Prisoner whom they would: therefore he asked them whether hee should let loose to them *Barrabas*, or Iesus which is called Christ: this *Barrabas* was a notable malefactor, that with insurrection had committed murder. And thus *Pilate* cunningly matcheth Christ with *Barrabas*, thinking that the Iewes would rather chuse him then *Barrabas*, being a notorious malefactor, not worthy to line on the face of the earth: and by this meanes he thought to haue deliuered Christ from death, though otherwise he accounted him also as a malefactor. The ground of this policie (as we see) is an old custome of the Iewes, that a prisoner should be let loose at Easter. And it may be the end of this custome was, to increase the solemnitie of the feast. But whatsoeuer in truth the end was, the fact it selfe was but a prophanation of the time, and an abomination before the Lord: for *Salomon* saith, *He that iustifieth the wicked, and condemneth the iust, even they both are abomination before the Lord*. The like practise takes place with many in these daies, who thinke the Lords day neuer well spent, vnlesse they may

Pro. 17. 15.



may adde solemnity thereunto, by reuell & riot, by frequenting of taverns and alehouses, And furthermore, where *Pilate* matcheth Christ seeing innocent with *Barabas*, & the people preferre him before Christ, having libertie to chuse either; it shewes that God in his providence had appointed that Christ should not stand in his owne roome before *Pilate*, but in our roome and stead, as a Mediator betweene God and vs. And in this fact of the people we see how sinne by degrees take holds of men and that speedily. Who would have thought that these Iewes, which a little before cried *Hosanna*, and spread their garments before Christ in the way, would have ever preferred a murderer before him? But it was the doing of the high priests, the Scribes, & Pharisees, who did animate and stirre them vnto this wickednes, & hereupon when they had yielded first to attach him, and then to accuse him, they are carried to an higher degree of impietie, namely to seeke his blood: & lest he should cleape their hands, they plunge themselves deeper yet, preferring a wretched murderer, even seditious *Barabas* before him. This must teach euery one of vs to take heed of the beginnings, even of the least sins; for the diuell is cunning; he will not plunge a man into the greatest sinnes at the first: but his manner is, by litle & litle to creepe into the heart: and hauing once possession thereof, by steps to bring men to the height of sinne, and that with speede. We must therefore in the feare of God prevent sinne betimes, and at the first motion cut off all occasions hereof: that which *Pas*/saith of heresie, comparing it to a canker or gangrene, may bee said of all sinne. The nature of the gangrene is to ranne from one ioynt to another, from the toe to the foot, from the foot to the legge, from the legge to the thigh, till it haue wasted and destroyed the life of the bodie: so giue any sinne but an entrance, and it will soone overspread the whole man: and if the diuell may be suffered but to put one talen into thy heart, he will presently winde himselfe into thee, his head, his body and all. The *Psalmist* saith, that he is blessed that taketh the children of the *Babylonians* and dasheth them against the stones; and as truly it may be said, blessed is the man that dasheth the head of his sinnes against the ground while they are young, before they get strength to overcome him.

Thus haue we seene the policies of *Pilate*; now followeth the absolution of Christ: for when *Pilate* had vsed many meanes to

*Phil.* 1. 37. 9.

*Math.* 27.  
23. 34.

Luk. 23. 14. deliver him, and none would preuaile, then he absolues him, by  
 23. giuing diuers testimonies of his innocencie: for he came forth  
 Mar. 15. 14. three times, and bare witnesse thereof: and last of all he testified  
 Ioh. 18. 38. the same by washing of his hands, which rite signifieth properly  
 & 19. 4. the desiling of the hands before, but as yet *Pilate* had not  
 defiled his hands, and therefore he vsed it as a token, to shew,  
 that Christ was innocent, and that he would not defile his owne  
 hands with innocent blood. There were three causes that mooued  
*Pilate* to absolue Christ. First he saw that he was a *iust man*,  
 Math. 27. as Saint *Matthew* noteth, and that the high Priests and people  
 19. 34. had deliuered him *up of ennie*, as Saint *Mark* saith. By this it is  
 Mat. 15. 10. plaine, that a very Pagan or Infidell may in some things goe be-  
 yond such as be in Gods Church, hauing better conscience, and  
 dealing more iustly then they. *Pontius Pilate* was a Heathen man  
 and a Gentile, the Iewes were the Church and people of the li-  
 uing God: yet he sees plainely that Christ was a iust man, and  
 thereupon is moued to absolue him: whereas the Iewes which  
 should be men of conscience and religion, seeke his death. And  
 thus a very Pagan may otherwhiles see more into a matter then  
 those that be reputed of the Church. And this must admonish al  
 such as professe the Gospell to looke vnto their proceedings,  
 that they doe all things with vpright conscience: for if we deale  
 vnjustly in our proceedings, we may haue neighbours, men of  
 no religion, that will looke through vs, and see the grosse hypo-  
 crisie of our profession, which also would be loath to doe those  
 things which we do. The second cause that mooued *Pilate* to ab-  
 solue Christ, was his wifes dreame: for when he was set down vp-  
 on the iudgement seare, shee sent vnto him, saying, *Haue thou*  
 Mat. 17. 19. *nothing to doe with that iust man: for I haue suffered many things in a*  
*dreame by reason of him.* Dreames are of three sorts, naturall, rising  
 from the constitution of the bodie: diabollicall, such as come  
 by the suggestion of the diuel-dinne, which are from God. Some  
 haue thought that this dreame was of the diuell, as though he  
 had laboured thereby to hinder the death of Christ, and conse-  
 quently our saluation: but I rather thinke it was occasioned by  
 the things which shee had heard before of Christ, or that it was  
 immediately from God, as the dreames of *Pharao* and *Nabu-  
 chodonosor*, and serued for a further manifestation of Christs  
 innocencie. Here it may be asked, whether we may regard our  
 dreames now, as *Pilates* wife did, or no? *Answ.* We haue the  
 bookes

bookes of the old & new Testament to be our direction, as *Esai* faith: *To the law, and to the testimony*, they must be our rule and guide. In these daies we must not looke to be taught by visions and dreames: yet shall it not be amisse to obserue this caueat concerning dreames, that by them we may gesse the constitution of our bodies, and oftentimes at the sinnes whereunto we are inclined. The last motiue which caused *Pilate* to absolue Christ was a speech of the Iewes: for they said, that Christ ought to die by their law, *because he said he was the Sonne of God*. And the text saith, *Ioh. 19. 7, 8* when *Pilate* heard that, he was afraid. Marke how a poore Paioym that knew not Gods word, at the hearing of the name of the Son of God is stricken with feare. No doubt he shall rise in iudgement against many among vs, that without all feare rende the name of God in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learne to tremble and be afraide at his blessed name.

Thus much for the causes that moued *Pilate* to absolue Christ: as also for the second part of Christs arraignment, namely his accusation. Now followes the third part, which is his condemnation: and that is two-fold. The first by the Ecclesiasticall assembly and councill of the Iewes at Ierusalem, in the high priests hall before *Caiaphas*. The tenour of his condemnation was this. *He hath blasphemed, what haue we any more neede of witnesses? he is worthy to die*. The cause why they say not, *he shall die*, but, *he is worthy to die*, is this: The Iewes had two iurisdiccions, the one Ecclesiasticall, the other ciuill, both prescribed and distinct. *Deut. 17. 7, 9* ly executed by the commandement of God, till the time of the Machabees, in which both ioynly together came into the hands of the priests: but afterward about the daies of *Herod* the great, the Romane Emperour tooke away both iurisdiccions from the Iewes, and made their kingdome a prouince, so as they could do no more but apprehend, accuse, and imprison: as doth appeare by the example of *Saul*, who gate letters from the high priest to Damascus, that if he found any either man or woman that beleened in Christ, he might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not. *Act. 9. 7.*

By the fact of this cosicel we learne sundry points: first, that general coucels & the Pope himself sitting iudicially in his cosistory may erre. If there were any visible Church of God at the time of Christs arraignment vpon the face of the whole world, it was no

doubt the church of the Iewes. For *Caiphas* the high Priest was a figure of Christ, the Scribes and Pharisees sat in *Mosche*, and Ierusalem is called by Christ the holy citie, *Matth. 4. 5.* and *17. 53.* Yet for all this that which was foretold is now verified, namely, that the chiefe corner stone should be reiected of master builders. For by the general consent of the council at Ierusalem, Christ the head of the Catholike Church and the redeemer of mankind is accused of blasphemie, and condemned as worthy of death. Wherefore it is a meere dotage of mans braine to a- uouch that the Pope cannot possibly erre in giving a definitiue sentence in matters either of faith or manners. Neither can the Church of Rome pleade priuiledge, for Ierusalem had as many prerogatiues as any people in the world could haue.

Rom. 9. 3.

Againe, by this we see there is no reason why we should ascribe to any man or to oecumenicall councils themselves, absolute & soueraigne power to determine and giue iudgement in matters of religion, considering they are in danger to be ouertaken with notable slipper and errors. And therefore the soueraigntie of iudgement is peculiar to the Sonne of God, who is the onely Do-

Mat. 23. 10.

ctor and lawgiuer of the Church: and he puts the same in execution in and by the written word. As for the speech of the Papist calling the Scriptures a *dumbe Iudge*, it is litle to be regarded: for the scriptures are, as it were, the letter of the liuing God, sent from heauen to his Church vpon earth: and therefore they speake as plainly and as sufficiently vnto vs all matters of faith, as a man can speake vnto his friend by letter. So be it, we haue the gift of discerning. Yet do we not bar the Church of God from al iudgement. For the ministerial power of giuing iudgement both publickly and priuately is granted vnto it of God: and that is, to determine and giue sentence of matters in question according to the word, as the lawyer giues iudgement, not according as he will, but according to the renour of the law.

Thirdly we learne, that personall succession is no vnfallible marke of the true faith, and of true pastours; vnlesse withall be ioyned succession in the doctrine of the Prophets and Apostles. For *Caiphas* held his office by succession from *Aaron*; and yet in publicke assembly condemned the Messias spoken of by *Moses* and the Prophets. Therefore the succession of bishops of Rome from *Peter* is of no moment, vnlesse they can prooue that their religion is the religion of *Peter*, which they can neuer doe.

And

And thus much of Christs first condemnation. The second was by *Pont. Pilate*, who sate in another court as a ciuill iudge, Luk. 23. 24. and the tenour of his sentence was, that the Iewes should take him and crucifie him. Here we must consider the reasons that moued *Pilate* to determine thus: the first was, the impatience of the Iewes: he for his part was loath to defile his hands with innocent blood, but the Iewes cried, *his blood be vpon vs, and on our children*: which according to their wish came vpon them within few yeares after, and so remaineth still vnto this day. By which we are taught to take heede of imprecations against our selues, our children, or seruants, or any other creatures: for God heareth mens prayer at two waies: either in mercie, or in his wrath and anger. If thou curse thy selfe, or any other, except thou turne vnto the Lord by speedie repentance, he may heare thy prayer in his wrath, and verifie thy curse vpon thee to thy vtter confusion. The second reason that moued *Pilate* to condemne Christ was, because he feared men more then God: for beeing deputie vnder *Tyberius Caesar* ouer the prouince of Iudea, for feare of losing his office, and of displeasing the Iewes, he condemned Christ after he had absolved him: whereby we see that it is a grievous sinne to feare dust and ashes more then the liuing God. And therefore *S. Iohn* saith, that *the fearefull shall haue their portion in the burning lake*: that is, such as are more afraid of man then of God. And this sinne in *Pilate* wanted not his iust reward: for not long after he lost his deputie-shippe, and *Cesars* fauour, and fled to Vienna, where liuing in banishment, hee killed himselfe. Ioh. 19. 13.  
Reuel. 21. 8.  
Euseb. hist. l. 1. c. 7.

And thus God meetes with them that feare the creature more then the Creator. That we may therefore auoide the heauie hand of God, let vs learne to feare God aboue all: else we shall dishonour God, and shame the religion which we professe.

The proper end of Christs condemnation set downe though not in *Pilates* will, yet in Gods eternall counsell, was, that he might be the cause of absolution at the barre of Gods iustice vnto all those whose euer they are which come to life eternall. For we must still remember, that when Christ was condemned by mortall Iudges, he stood in our place, and in him were all our sinnes condemned before God. Therefore to conclude this point, if this were the end of the counsell of God, to haue his owne Sonne condemned by *Pontius Pilate* a mortall iudge,



that we might not be condemned but absolved before Gods iudgement seate: let vs all labour to haue this absolution sealed vp in our hearts by the testimonie of Gods spirit. For one day we must come to the barre of Gods iudgement: and if we haue not an absolution by Christs condemnation at *Palace* earthly barre, let vs looke for nothing else but the fearefull sentence of condemnation at the celestiall barre of Gods iustice, to be vttered at the day of the last iudgement. If a man should commit such an heinous offence, as that he could no other way escape death but by the Princes pardon, he neither would nor could be at rest, till by one meane or other he had obtained the same, and had gotten it written and sealed: which done, he would carry it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of every one of vs: by nature we are rebels and traytours against God, and haue by our sinnes deserued ten thousand deaths. Now our onely stay and refuge is, that Christ the Sonne of God was condemned for vs: and therefore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance thereof sealed vp in our hearts and consciences: alwaies remembering, that euer after wee leade a new life, and neuer commit the like sins against God any more. It were a blessed thing if this would enter into our hearts: but alas, wee are dead in our sinnes as a dead carkeasse is in the grane. The Ministers of God may teach this often vnto vs, and wee may also heare the same: but Satan doth so possesse mens hearts, that they seldome or neuer begin to beleefe or receiue it till it be too late. Every one can say, God is mercifull, but that is not enough: for Christ being most righteous was condemned, that thou being a wretched sinner mightest be saved; and therefore thou must labour for thy selfe, to haue some testimonie of thine absolution by Christs condemnation, sealed vp in thine owne conscience, that thou maiest more assuredly say, God is and will be mercifull vnto thee.

Hauiug spoken of the whole arraignment of Christ, and of his passion in generall. Now let vs proceede to the parts of the passion, which are three: Christs Execution, his Buriall, and his Descending into hell. This being withall remembered, that these three parts are likewise three degrees of Christs humiliation.

Christs execution is that part of his passion, which hee bare vpon the crosse, expressed in the words of the Creede, *he was crucified.*

cised, and dyed. In handling of it we must obserue five things: I. the person that suffered. II. the place where he suffered. III. the time when he suffered. IV. the manner how he suffered. V. the excellencie of his passion. For the first, the person that suffered was Christ the iust, as *Peter* saith, *Christ also hath once suffered* 1. Pet. 3. 18. for sin, the iust for the vniust and against, *Christ Iesu the iust* (saith *Saint Iohn*) is the reconciliation for our sinnes. And in his execution, we shall haue manifest declarations of his righteousness and iustice, consisting in two most worthy points. First, when he was vpon the crosse, and the souldiours were naying his hands and feete thereunto, and racking his body most cruelly, he prayed, *Father forgive them, they know not what they doe.* These souldiours were by all likelihood the very same that apprehended him, and brought him before *Caiaphas*, and from thence to *Pontius Pilate*, and there platted a crowne of thornes and set it on his head, and buffeted him, and spitefully intreated him as we haue heard: and yet Christ speaks no word of reuenge vnto them, but with all patience in the very extremitie of their malice and iniurie, he prayeth vnto his Father to forgive them. Hence wee are taught that when iniuries are done vnto vs, wee ought to abstaine from all affliction of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesson to learne and practise, but it is our parts to endeavour to doe it: and not onely so, but to be readie for euill to doe good: yea even at that instant when other men are doing vs wrong: euen then (I say) we must be readie, if it be possible to doe them good. When as Christs enemies were practising against him all the trecherie they could, euen then hee performeth the worke of a Mediator, and prayeth for them vnto his Father, and seeketh their saluation. Again, whereas Christ prayeth thus, *Father, forgive them*, we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgiveness of sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeede the thing which we should most labour for, is reconciliation with God in Christ, that we may haue the free remission of all our sinnes. Yea this is blessednesse it selfe, as *Dauid* saith, *Blessed is he who is forgiven his iniquities, and whose sinne is covered.* Here then behold the madnesse of the men of this world, that either seeke for this blessing in the last place, or not at all.

Ioh. 19.

The second testimonie of Christs righteousnesse given in the midst of his passion was, that he beheld his mother standing by, and commended her to the custodie of *Iohn* his Disciple: whereby he gaue an example of most holy obedience vnto the fift commandement, which prescribeth honour to father and mother. And this his fact sheweth, that the obseruing of this commandement standeth not in outward shew and reverence onely; but in a godly recompence, in procuring vnto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were *Cains* to father and mother: some rayle on them, some fight with them; others see them pine away and starue, and not releue them. But all dutifull children must here learne, that as their parents haue done many duties vnto them, and brought them vp: so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releue them, yea in all they can, doe good vnto them. Againe in this we may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely, to liue apart from the companie of men, in fasting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man cannot doe the duty vnto his parents which Gods law requireth, and Christ here himselfe pracliseth, nor the duties of a member of Christ which are to be done to the whole Church, and to the rest of the member thereof.

The place where Christ suffered is called *Calvary*, or *Golgotha*, that is, the place of dead mens skuls, without the walls of Ierusalem. Concerning the reason of this name, men be of diuers opinions. Some say it was so called, because *Adam* was buried there, and that his skul beeing there found, gaue the name to the place. And this is the very opinion of some ancient Diuines, that Christ was there crucified where *Adam* was buried: but because it hath no certen ground, I leave it as vncerten. Others thinke it was called *Caluarie*, because the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaults of sundrie Churches in this land. And some others thinke it was called *Golgotha* or *Caluarie*, because theeues and murderers, and malefactours were there executed, stoned, burned: whereby it came to passe that many skuls and bones of dead men were found there.

The

Jewish  
Rabbines.  
Cyp. l. de res-  
urrect.  
August.  
serm. 71.  
de temp.  
Hieron. epist.  
Paula ad  
Marcellum.

The time when Christ was executed, was at the Jewes passe-  
 ner, when not onely the Jewes, but also many Proselytes of ma-  
 ny countries and nations were assembled and therefore this ex-  
 ecution was not in a private corner, but openly in the view of the  
 world. For as he was a Saviour not to the Jewes onely but also to  
 the Gentiles: so it was very requisite that his death should be pub-  
 like before all men both Jewes and Gentiles. As for the houre  
 of the day in which he suffered, there is some difficultie in the E-  
 uangelists: for Saint *Iohn* saith, that he was condemned about *Ioh. 19. 14.*  
*the sixth houre* of the day: and Saint *Marke* saith, he was crucified *the* *Mark. 15.*  
*third houre*. Hence it may be demanded, how both these can  
 stand together. *Ans.* Howsoever the Jewes natural day be-  
 ganne at euening, yet the artificiall day beganne at sunne rising,  
 and ended at sunne setting: and it was diuided two waies. First,  
 into twelue parts called twelue houres, whether the daies were  
 longer or shorter. Secondly into foure parts or quarters, and eu-  
 ry part contained three houres: as from the first houre to the  
 third, was one part called *morning*: from the third houre to the  
 sixth, an other part called *the sixth houre*: from the sixth houre to the  
 ninth, the third part called *the ninth houre*: and from the ninth  
 houre to the twelfth, the fourth part called *euening*. Now when  
 Saint *Iohn* saith, Christ was condemned about the sixth houre, it  
 must be vnderstood of the second quarter of the day, called the  
 sixth houre: and whereas Saint *Marke* saith he was crucified the  
 third, houre of the day, he speaks of the lesser houres, twelue  
 whereof made the whole day: and thus they both agree, how  
 the third houre of the day and the beginning of the second  
 quarter follow each other immediately. Again it may be an-  
 swered, that Christ was condemned at sixe of the clocke after the  
 Romane account, which begins the day at midnight and cruci-  
 fied at threethree (which is nine of the clocke in the morning with vs) *2 Col. 4. 6.*  
 after the Jewes account who beginne their artificiall day, as  
 said, at the sunne rising.

The fourth and last point, is the order and whole proceedinge  
 of Christ's execution, which may be reduced to foure heads: the  
 I. his going to execution, the II. his crucifying, the III. his death,  
 the IV. the consequents of his death. Again in his going to ex-  
 ecution we may consider many points.

The first, that he is brought out of Ierusalem as a malefactor  
 For the old and auncient custome of the Jewes, was to put  
 those

Ios 7.24. those whome they indged to be notorious offenders to death  
 Lev. 24.14. without their tents when they wandered in the wilderness, and  
 Act. 7.58. without the walls of Ierusalem; least they should any way be de-  
 filed with their blood: And this fell out by the special pro-  
 vidence of God; that that might be fulfilled in Christ which was  
 Leu. 6.36. prefigured in the sacrifices of the old Testament, when the bod-  
 ies of beasts were not eaten of the priests, but burnt without  
 Heb. 13.12. the campe; therefore (saith the holy Ghost) *even Iesus that he*  
*might sanctifie the people with his owne blood, suffered without the*  
*gates*

Hence may all Christians learne to know their owne estate & condition: first in this world they must looke to be accounted  
 a. Cor. 4.13. the offscourings of the earth, and the filth of the world, as the Apostle  
 saith; and we must all prepare our selves to beare this estate. They  
 that will be Gods children must not looke to be better accepted  
 of in the world then Christ was. Secondly by this every one of  
 vs must learne to be content to vie this world, as strangers and  
 pilgrims; being every day and houre ready to leaue the same.  
 For Christ the Sonne of God himselfe was brought out of Ie-  
 rusalem, as not being worthy to haue his aboad there, then  
 must every Christian man looke much more for the like extre-  
 mie. And therefore it is not good for vs to haue our hearts tied  
 to the world; and to seek a way to be approoued of the same:  
 for this argueth that we are not like to Christ; but we must ra-  
 ther doe as poore pilgrims in strange countries, and that is  
 onely to looke for this conduct through the tolleries in this  
 world, haping in the meane season our hearts, wills, and affec-  
 tions for the kingdom which is in Heauen. The second thing  
 is, that Christ was made to beare his owne crosse; for so it seemes  
 the manner of the Romans was to deale with malefactors.  
 And this must put vs in minde of that notable lesson which  
 Luk 9.23. Christ himselfe taught his disciples; namely, that if any man will  
 be his disciple, he must deny himselfe, take up his owne crosse daily, and  
 follow him: where, by the crosse we must vnderstand that portion  
 of affliction, which God hath allotted to every one of his chil-  
 dren; for there is no child of God to whome he hath not meau-  
 red downe some bitter cup of misery in this life. And there-  
 fore Paul saith, *Now reioyce in my sufferings for you, and fulfil the*  
*rest of the sufferings of Christ in my flesh.* By Christs sufferings he  
 meant not the passion of Christ, but the sufferings of the bo-  
 dy



die of Christ, that is, the Church whereof Christ is the head. Moreover we must suffer as he did, and that daily: because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laid on him by the hands of the souldiers, it must teach vs not to pull crosses vpon our selues, but waite till God lay them on vs; and when that time comes wee must willingly bend our shoulders, sloop downe, and take them vp, whether they be in body or in soule: and that every day if it be Gods will so long as wee live: and by this shall we most notably resemble our Saviour Christ.

Thirdly, when Christ had carried his crosse so long till he could carry it no longer, by reason of the faintnesse of his body, which came by buffets, whippings, and manifold other injuries, and the souldiers meeting with one Simon of Cyrene a stranger, made him to beare the crosse: where we are put in minde, that if we faint in the way and be wearied with the burden of our afflictions, God will giue good issue, and send as it were some Simon of Cyrene to helpe vs, and to be our comforters. The fourth point is, that when Christ was carrying his crosse, and was now passing on towards Golgotha, certain ierusalem men meet him, and pining his case wept for him; but Christ answered them and said, *Daughters of Ierusalem, weep not for me, but for your selues, and for your children.* By this we are first to be moved to pittie the state of those that be in affliction and miserie; especially those that be the children of God: as the Apostle exhorteth vs, saying, *Remember them that are in bonds, as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especiall blessing we haue enioyed the Gospell of Christ with peace, and in many other countries and Churches are in great distress: some wallow in palpable ignorance and superstition: others haue libertie to enioy the Gospell and want teachers: and some haue both the word and teachers, and yet want peace, and are in continuall persecution. Now when we thinke thus the Gospell with peace doe heare of these miseries in our neighbour Churches, we ought to be moued with compassion towards them, as though wee our selues were in the same afflictions. Secondly, whereas Christ saith, *Weep not for me, but for your selues,* he doth teach vs to take occasion by other mens miseries to bewaile

pothywry

Mat. 23. 37

Luk. 23. 26

Mat. 23. 37

Luk. 23. 27

Heb. 13. 3

beuallē our owne estate: to turne our worldly griefes into godly  
sorrow for our finnes, which causeth vs rather to weepe for our  
offences: then for our friends, although euen this may also be  
done in a godly manner. When a man by bleeding at the nose  
is brought into danger of his life, the Philitian lets him blood in  
another place, as in the arme, and turnes the course of the blood  
another way, to saue his life: and so must we turne our worldly  
sorrowes, for losse of goods or friends, to a godly sorrow for our

1. Cor. 7. 10 offences against God: for as S. Paul faith, Godly sorrow causeth repentance unto saluation, not so beripente doth but worldly sorrow causeth death. & too old might riden from ow liast and yd hme. and

The fifth point is, that when Christ was brought to the place of execution, they gave him vinegar to drink mingled with mirth and gall: some say it was to intoxicate his braine, and take away his feeling and memory. If this be true, we may here behold in the Jews a most wicked part, that at the point of death when they were to take away the life of Christ, they for their parts had no

*M* were to take away the life of Christ, they for their parts had no care of his soule. For this is a duty to bee obserued of all magistrates, that when they are to execute malefactors, they must haue a speciall regard to the good and saluation of their soules. But some thinke rather that this potion was to shorten and end his torments quickly. Some of vs may peradventure think hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth every sinner that repenteth not.

For whosoever we sinne, we do as much as temper a cup of gall, or the poison of aspes, and as it were give it to God to drinke: for so God himselfe compareth the sin of the wicked Iewes to poyson, saying, *There vine is of the vine of Sodom, and of the vines of Gomorrah, their grapes are grapes of gall, their clusters be bitter, their wine*

son, saying, There vine is of the vine of Sodom, and of the cluster of  
mormbs, their grapes are grapes of gall, their clusters be bitter, their wine  
is the poison of dragons, and the cruel gall of asps. And for this cause  
we ought to thinke as hardly of our selues as of the Iewes, be-  
cause so oft as we commit any offence against God, we doe as  
much as mingle ranke poison, and bring it to Christ to drinke.  
Now afterward, when this cup was giuen him he tasted of it, but  
drank not, because he was willing to suffer all things that his Fa-  
ther had appointed him to suffer on the crosse, without any  
shortening or lessening of his paine.

Thus we see in what manner Christ was brought forth to the place of execution: Now followeth his crucifying. Christ in the providence of God was to be crucified for two causes: one, that

the figures of the olde Testament might be accomplished and verified. For the heave-offering lifted vp and shaken from the right hand to the left, and the brasen serpent erected vpon a pole in the wildernesse, prefigured the exalting of Christ vpon the crosse. The second, that wee might in conscience bee refo-  
 Gal. 3. 13.  
 ued, that Christ came vnder the law and suffered the curse there-  
 of for vs, and bare in his owne body and soule the extremitie of  
 the wrath of God for our offences. And though other kindes of  
 punishments were notes of the curse of God, as stoning & such  
 like; yet was the death of the crosse in speciall manner above  
 the rest accursed, not by the nature of the punishment, nor by  
 the opinions of men, nor by the ciuill lawes of countries & king-  
 domes, but by the vertue of a particular commaundement of  
 God, fore seeing what manner of eath Christ our redeemer  
 should die. And hereupon among the Iewes in all ages this kind  
 of punishment hath bene branded with speciall ignominy, as  
 Paul signifieth when he saith, *He abased himselfe to the death, euen  
 to the death of the crosse*: and it hath bene allotted as a most grie-  
 uous punishment to most notorious malefactours. If it bee said  
 that the repentant thiefe vpon the crosse dyed the same death  
 with Christ, and yet was not accursed, the answer is, that in re-  
 gard of his offences hee deserved the curse and was actually ac-  
 cursed, and the signe of this was the death which he suffered, and  
 that in his owne confession: but because he repented, his sinnes  
 were pardoned, and the curse remooued. It may further be said,  
 that crucifying was not knowne in *Moses* daies, and therefore  
 not accursed by any speciall commaundement of God in Deu-  
 teronomy. *Ans.* *Moses* indeede speaks nothing in particular  
 of crucifying, yet neuertheless he doth include the same vnder  
 the generall. For if euery one which hangs vpon a tree be accu-  
 sed, then hee also which is crucified, for crucifying is a particu-  
 lar kinde of hanging on the tree. Lastly it may be alledged, that  
 Christ in his death could not be accursed by the lawe of *Moses*,  
 because he was no malefactor. *Ans.* Though in regard of  
 himselfe he was no sinner, yet as he was our surety he became sin  
 for vs, and consequently the curse of the law for vs, in that the  
 curse euery way due vnto vs, by imputation and application was  
 made his.

Furthermore Christ was crucified not after the manner of the  
 Iewes, who vsually hang malefactours vpon a tree, binding them  
 thereto.

Psal. 22.

17.

thereto with cords, and that when they were dead: but after the vsall manner of the Romans; his bodie beeing partly nayled to the crosse, and partly in the nayling extremely racked; otherwise I see not but that a man might rentaine many daies together alive vpon the crosse. And here wee haue occasion to remember that the Papists who are so deuout & zealous towards crucifixes, are farre deceiued in the making of them. For first of all, the crosse was made of three pieces of wood, one fastened vp-right in the ground, to which the body and backe leaned, the second fastned towards the top of the first ouerthwart, to which the hands was nailed: the third fastened towards the bottome of the first, on which the feete were set and nailed. whereas contrariwise popish caruers and painters fasten both the feete of the crosse to the first: secondly, the feete of Christ were nailed alunder with two distinct nailes, and not nailed one vpon another with one naile alone, as Papists imagine, and that to the very body of the crosse: for then the souldiours could not haue broken both the legges of the thieues, but onely the outmost: because one of them lay vpon the other.

Let vs now come to the vse which may be made of the crucifying of Christ. First of all here we learne with bitterness to bewaile our sinnes: for Christ was thus cruelly nailed on the crosse, and there suffered the whole wrath of God, not for any offence that euer he committed, but beeing our pledge and surety vnto God, hee suffered all for vs: and therefore iust cause haue we to mourne for all our offences, which brought our Sauour Christ to this low estate. If a man should be so farre in debt that he could not be freed, vnlesse the surety should be cast into prison for his sake, nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleed. And so is the case with vs by reason of our sinnes, wee are Gods debtors, yea bankrupts before him, yet haue wee gotten a good surety, euen the Sonne of God himselfe, who to recouer vs to our former liberty was crucified for the discharge of our debt. And therefore good cause haue we to bewaile our estate euery day, as by the Prophet it is said, *They shall looke on him whom they haue perced, they shall lament for him as one mourneth for his owne sonne: they shall bee sorry for him as one is sorrie for his first borne.* Looke as the blood followed the nailes that were stricken through the blessed hands and feete of Christ. Should the meditation

Iren. l. 2. c.

42.

Aug. lib. 50.  
bom. 3.Aurhor libri de passionibus  
inter opera Cypriani

Math. 6. 12

Zach. 12.  
10.

meditation of the crosse and passion of our Redeemer bee as it were nailes and speares to pierce vs, that our hearts might bleed for our sinnes: and wee are not to thinke more hardly of the Iewes for crucifying him then of our selues, because even by our sinnes wee also crucified him. These are the very nailes which pierce his hands and feet, and these are the speares which pierce through his side. For the losse of a little worldly pelfe, oh how are wee grieved! but seeing our transgressions are the weapons whereby the Sonne of God was crucified, let vs (I say it againe and againe) learne to be grieved for them aboue all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the crosse.

Secondly, Christ saith of himselfe, as *Moses lift vp the serpent* Ioh. 3. 14. *in the wilderness, so must the sonne of man be lifted vp*: the comparison is excellent and worthy the marking. In the wilderness of Arabia the people of Israel rebelled against God, and thereupon hee sent fiery serpents among them, which stung many of them to death: now when they repented, *Moses* was commanded to make a brazen serpent, and to set it vp on a pole, that as many as were stung might looke vnto it and recover: and if they could but cast a glance of the eye on the brazen serpent, when they were stung euen to death, they were restored to health and life. Now every man that liueth is in the same case with the Israelites, Satan hath stung vs at the heart, and giuen vs many a deadly wound, if wee could feele it, and Christ who was figured by the brazen serpent, was likewise exalted on the crosse, to conferre righteousness and life eternall to every one of vs: therefore if we will escape eternall death, we must renounce our selues, and lift vp the eyes of our faith to Christ crucified, and pray for the pardon of our sinnes: and then shall our hearts and consciences be healed of the wounds and gripes of the diuell: and vntill such time as we haue grace to doe this, we shall neuer be cured; but still lie wounded with the stings of Satan, &c. bleeding to death euen at the very heart, although we feele no paine or griefe at all. But some may aske how any man can see him crucified now after his death? *Ans.* Wheresoever the word of God is preached, there Christ is crucified, as *Paul* saith *O foolish Galatians who hath bewitched you that ye should not obey the truth, ye whom before Iesus Christ was described in your sight, and among you crucified?* meaning that hee was liuely preached among them. Wee neede



not to go to wooden crosses, or to golden crucifixes to seeke for him; but where the Gospel is preached, thither must we goe, and there lift vp our eyes offseth to Christ, as he is revealed vnto vs in the word, telling of him and his merits with all our hearts, and with a godly sorrow we canfesse and bewaile our sins, craving at his hands mercy and pardon for the same. For till such time as we doe this, we are continually strugge by Satay, and are every moment euen at death's dore. And if we can thus beholde Christ by faith, the benefits which come hereby, shall be great: for as *Paul* saith, *he* *hath* *made* *us*, *that* *is*, *the* *corruption* *of* *our* *nature*, *and* *the* *body* *of* *sin* *that* *reigneth* *in* *vs*, *shall* *be* *crucified* *with* *him*: for when Christ was nailed on the crosse, all our sinnes were laid vpon him; therefore if thou dost vnfeignedly beleue, all thy sinnes are crucified with him; and the corruption of thy nature languisheth and dyeth, as hee languished and dyed vpon the crosse. *But* *how* *much* *holdest* *thou* *thy* *sinnes* *crucified* *in* *the* *crosse* *of* *Christ*?

Thirdly, we must learne to imitate Christ: as he suffered himselfe to be nailed to the crosse for our sinnes, so vnfeignedly must every one of vs learne to crucifie our selfe; and the corruption of our nature, & the wickednes of our own hearts, as *Paul* saith, *They* *that* *are* *Christe*, *hath* *crucified* *the* *flesh* *with* *the* *lusts* *and* *affections* *of* *the* *flesh*. And this we shall doe, if for our finnes past we wail and mourne with bitterness, and protest the sinne to come, into which we may fall by reason of the corruption of our natures; by vsing all good meanes, as prayer and fasting, and the word of God preached, and by flying all occasions of offence. We are not to destroy our bodies or to kill our selues, but to kill and crucifie sinne that lieth in vs, and to mortifie the corruption of our nature that rebels against the spirit. Christianity standing not in this, to heare the word of God, and outwardly to profess the same, and in the meane season still to liue in our sins, and to pamper our owne rebellious flesh, but it teacheth vs alwayes to haue readinesse to giue spirit or aches to wound sinne, and the sword of the spirit to cut downe corruption in vs; that thereby we may shew our selues to be liuely followers of Christ indeede.

Fourthly, by this we may learne that the wrath of God against sinne is wonderfull great; because his owne Sonne bearing our person, and being in our place, was not only crucified, and racked most cruelly; but also bare the whole wrath of God in his soule: and therefore we must leaue off to make so

little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the Sonne of God, it sheweth that the love of God which he bare unto vs in our redemption is endless, like a sea without banks or bottom: it can not be feared but that, and if we shall not acknowledge it to be so, our condemnation will be the greater.

Sixthly, in this that Christ bare the curse of the law upon the crosse, we learne that those that be the children of God, when they suffer any judgement, crosse, or calamity, either in bodie or in minde or both, do not bear them as the curses of God, but as the chastisement of a loving father. For it doth not stand with the iustice of God to punish one fault twice, and therefore when any man that putteth his whole confidence in God, shall either in his owne person, in his good name, or in his goods feele the heavy hand of God, God doth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which holdeth that we by our sufferings doe in some part satisfie the iustice of God: but this cannot stand, because Christ did make a perfect satisfaction to the iustice of his Father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needlesse, and much derogates from Christs passion.

In the crucifying of Christ, two things specially must be considered. The manner of the doing of it, and his continuance alie upon the crosse. Touching the manner, the Spirit of God hath noted two things. The first, that Christ was crucified betweene two thieves, the one vpon his left hand, the other vpon his right, in which action is verified the saying of the Prophet *Eze. 16. 26. I have sinned against the wicked*: and the lewes for their part doe hereby tell us, that they esteemed him to be, not some common wicked man, but even the captaine and ringleader of theenes and malefactions whatsoever. Now whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach every one of vs that beleeue in him, to iudge our selues most vile and miserable sinners, and to say of our selues with *Paul*, that we are the chiefe of all sinners. The second thing is, that Christ was crucified naked: because he was stripped of his garments by the soldiers when he was to be crucified. The causes why he suffered naked, are these. First, *Adam* by his fall brought vpon all mankind death both of bodie

- and soule, and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the body should be ignominious; and hereupon when *Adam* had sinned, & saw himselfe naked, he fled from the presence of God, and hid himselfe even for very shame. Christ therefore was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominy that was due vnto man for sinne. Secondly, this came to passe by the goodnesse of God, that wee might haue a remedy for our spirituall nakednes, which is, when a man hath his sinnes lying open before Gods eyes; and by reason thereof he himselfe lyeth open to al Gods iudgements. Hereof Christ speaketh to the Angell of the Church of Laodicea, saying, *Thou saiest I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatry by the golden calfe, *Moses* telleth them that *they were naked*, not onely because they had spoiled themselves of their earrings, but especially because they were destitute of Gods fauour, & lay open and naked to all his iudgements for that sinne. And *Salomon* saith, *Where there is no vision, there the people are made naked*, that is, their sinnes lie open before God; and by reason thereof they themselves are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God; called *white raiment*, as Christ saith, *I counsell thee to buy of me white raiment*, that thou maiest be clothed, and that thy filth by nakednesse doe not appeare: and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
- Gen. 3. 7. 8. by should be ignominious; and hereupon when *Adam* had sinned, & saw himselfe naked, he fled from the presence of God, and hid himselfe even for very shame. Christ therefore was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominy that was due vnto man for sinne. Secondly, this came to passe by the goodnesse of God, that wee might haue a remedy for our spirituall nakednes, which is, when a man hath his sinnes lying open before Gods eyes; and by reason thereof he himselfe lyeth open to al Gods iudgements. Hereof Christ speaketh to the Angell of the Church of Laodicea, saying, *Thou saiest I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatry by the golden calfe, *Moses* telleth them that *they were naked*, not onely because they had spoiled themselves of their earrings, but especially because they were destitute of Gods fauour, & lay open and naked to all his iudgements for that sinne. And *Salomon* saith, *Where there is no vision, there the people are made naked*, that is, their sinnes lie open before God; and by reason thereof they themselves are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God; called *white raiment*, as Christ saith, *I counsell thee to buy of me white raiment*, that thou maiest be clothed, and that thy filth by nakednesse doe not appeare: and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
- Exod. 31. 25. because they had spoiled themselves of their earrings, but especially because they were destitute of Gods fauour, & lay open and naked to all his iudgements for that sinne. And *Salomon* saith, *Where there is no vision, there the people are made naked*, that is, their sinnes lie open before God; and by reason thereof they themselves are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God; called *white raiment*, as Christ saith, *I counsell thee to buy of me white raiment*, that thou maiest be clothed, and that thy filth by nakednesse doe not appeare: and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
- Reu. 3. 18. that thou maiest be clothed, and that thy filth by nakednesse doe not appeare: and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
- Reu. 7. 14. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
- Gal. 3. 17. *Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
- Eph. 4. 14. *Christ.* And, *Put on the new men, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill wee haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spot before God. Thirdly, *Paul* saith, *Wee know*
1. Cor. 5. 1. if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, &c. For therefore wee sigh, desiring to be clothed with our house which is from heauen, because if wee be clothed wee shall not be found naked. Where it is like that the Apostle

posse alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely, that after this life he might cloath all his members with eternall glory.

If this be so, that a part of our reioycing stands in the glorious nakednesse of Christ crucified, there is no reason why we should be puffed vp with the vanity of our apparell. It should rather be an occasion to make vs ashamed, then to make vs proud. The thiefe may as well brag of the brand in his hand, or of the fetters on his heeles, as we may of our attire; because it is for the concealing of our shame: and therefore should put vs in minde of our sinne and shamefull nakednesse.

The abode of Christ vpon the crosse, was about the space of 6. houres. For the death of the crosse was no sudden but a (*b*) lingering death. And in this space of time there fell out five notable events. The first, that the souldiers hauing stripped Christ of his garments, deuided them into 4. parts, and cast lots for his coate, because it was wouen without seame. And by this appeares the great loue of Christ to man, who was not only content to suffer, but also to lose all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs answerably that if it please God to call vs to any triall hereafter, we must be content to part with all for his sake, that we may win him. Againe, in these souldiers we may behold a picture of this world: when they had nailed Christ to the crosse, they will not lose so much as his garments, but they come and diuide them, and cast lots for them: as for Christ himselfe, the Sauour and redeemer of mankind, they regard him not. And thus fareth the world: it is a hard thing to finde a man to accept of Christ, because he is Christ his redeemer: but, when gaine comes by Christ, then he is welcome. *Esa* that esteemed nothing of his Fathers blessing, made great account of his brothers portage. The Gaderenes made more account of their swine, then of Christ: for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to be the speciall members of Christ, doe not onely with the souldiers strippe Christ of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their transubstantiation strip him of his manhood: and by making other priests after the same order with him, which do properly forgiue

*Aug. serm.*  
119. de tempore.  
(*b*) *Prodelsa*  
*mors.*  
*Ioh. 19. 24.*

finnes, strip him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church; and that in his presence: whereas all deputships and commissions cease in the presence of the principal. And when they have done all this, then they further load him with a number of beggerly ceremonies; and so doe nothing else but make a painted Christ, in stead of the true and alone Messiah.

\* *Falsitum  
Christum.*

The second equent was, that Christ was mocked of all sorts of men. First, they ser vp the cause written why he was crucified, namely, *That is the King of the Iewes*: then the people that passed by, reuiled him, wagging their heads at him, and said, *Thou that destroyest the temple and buildest it in three daies, save thy selfe.* &c.

Mat. 27. 37.

38. 29.

Like wise the high priests, mocking him, with the Scribes and Pharisees and the Elders, said, *Hee saued others, let him saue him selfe*. The same also did one of the thieves that was crucified with him, call in his teeth. Behold here the wonderfull strange dealing of the Iewes: they see an innocent man thus pitifully and grievously racked, and may led on the crosse, and his blood distilling downe from hands and feete; and yet are they without all pity and compassion, and do make but a mocke and a skoffe at him.

And in this we may plainly see how dangerous and fearefull their case is, who are wholly giuen vp to the hardnesse of their owne hearts: and we are further admonished to take heede how we give our selves to jesting or mocking of others. And if a ny thinke it to be a light sinne, let them consider what befell the Iewes for mocking Christ. The hand of God was vpon them within a while after, and forsaiketh them to this day. Little children wickedly brought vp, when they saw *Elia* the man of God comming, they mocked him, and said, *Come up thou bald pate, come up thou bald pate*: but *Elia* looked backe on them, and cursed them in the name of the Lord; and two wild Beares came out of the forest and tare in pieces two and forty of them. *Julian* once a Christian Emperour, but after an Apostata, did nothing els but mocke Christ and his doctrine, and made iests of sundry places of Scripture: but being in fight against the Persians, was wounded with a dart (no man knowing how) and died scoffing and blaspheming. And such like are the iudgements of God, which befall mockers & scornors. Let vs therefore in the feare of God learne to eschew and auoid this sinne.

2. King. 3.

23. 24.

Furthermore if we shall indifferently consider all the mockes & scornings



scornings of the Jewes, we shal finde that they cannot truly convince him of the least sinne, which serveth to cleare Christ, and to proove that he was a most innocent man, in whose waies was no wickednes, & in whose mouth was found no guile: and therefore he was most fit to stand in our roome, and suffer for vs which were most vile and sinfull. And here by the way a question offereth it selfe to be skanned. *S. Matthew* saith, *The theenes* Math. 27. *which were crucified with him, cast the same in his teeth* which the 44. *Scribes and Pharises did: Saint Luke* saith, *that one of the theenes* Luk. 23: 39. *mocked him.* Now it may be demanded, how both these can be true?

*Answer.* Some reconcile the places thus; that the Scripture speaking generally of any thing, by a figure doth attribute that to the whole, which is proper to some part onely; and so here doth ascribe that to both the theenes which agreeth but to one. Others answer it thus: that at the first both of the euill doers did mocke Christ, and of that time speaketh *Matthew*: but afterward one of them was miraculously converted, then the other alonemocked him, and of that time spake *S. Luke*. And this I rather take to be the truth. But what was the behaviour of Christ, when he is thus laden with reproch? In wonderfull patience hereplies not, but puts vp all in silence. Where wee are taught, that when a man shall raile on vs wrongfully, we must not returne rebuke for rebuke, nor taunt for taunt: but we must either be silent, or else speake no more then shall seme for our iust defence. This was the practise of the Israelites by the appointment of *Hozekias*, when *Rabshakeh* reuiled the Jewes, and blasphemed the name of God; the people held their peace, and answered him not a word: for the kings commandement was,

*Answer him not.* So *Hannab* being troubled in minde, praied vnto the Lord, and *Hely* marked her mouth, for shee spake in her heart; and her lippes did mooue onely, but her voicewas not heard, therefore *Hely* thought shee had beene drunken, and said, *How long wilt thou be drunken? put away thy drunkennesse from thee.* 2. King. 18. 39.

Such a speech would haue mooued many a one to very hard words: but shee said, *Nay, my Lord, but I am a woman troubled in spirit; I haue drunke neither wine nor strong drinke: but I haue poured out my soule before the Lord.* This is a hard lesson for men to learne; but we must endeavour our selues to practise it, if we will be followers of Christ, and overcome euill with good.

The third thing that fell out in the time of Christ's crucifying,

was the pittifull complaint, in which he cried with a loud voice,  
 Mat. 27. 46. *Eli, Eli, lama sabachani*, that is, *My God, my God, why hast thou for-  
 saken me?* In the opening of this complaint many points must  
 be skanned. The first is, what was the cause that mooued Christ  
 to complaine? *Ans.* It was not any impatience or discontent-  
 ment of minde, or any despaire, or any dissembling, as some  
 would haue it: but it was an apprehension and a feeling of the  
 whole wrath of God; which seized vpon him both in body and  
 soule. The second, what was the thing whereof he doth com-  
 plaine. *Ans.* That he is forsaken of God the Father. And from  
 this point ariseth another question. How Christ being God, can  
 be forsaken of God? for the Father, the Sonne, and the holy  
 Ghost are all three but one and the same God. *Ans.* By God  
 we must vnderstand God the Father, the first person. Accord-  
 ing to the common rule, when God is compared with the Son  
 or holy Ghost, then the Father is meant by this title, God; as in  
 this place: not that the Father is more God then the Sonne, for  
 in dignity all the three persons are equall: but they are distin-  
 guished in order only, and the Father is first. And againe where-  
 as Christ complaineth that hee was forsaken, it must be vnder-  
 stood in regard of his humane nature, not of his godhead. And  
 Christ's manhood was forsaken, not that his godhead and man-  
 hood were seuered, for they were ever ioyned together from the  
 first moment of the incarnation: but the godhead of Christ, and  
 so the godhead of the Father did not shew forth his power in the  
 manhood, but did as it were lie asleepe for a time, that the man-  
 hood might suffer: when a man sleepeth, the soule is not seuered  
 from the body, but lyeth as it were dead, and exerciseth not it  
 selfe: euen so the Godhead lay still, and did not manifest his  
 power in the manhood, and thus the manhood seemed to bee  
 forsaken. The third point is, the manner of this complaint, *My  
 God, my God*, saith he: these words are words of faith, I say not of  
 iustifying faith, whereof Christ stood not in neede: but he had  
 such a faith or hope, whereby he did put his confidence in God.  
 The last words, *why hast thou forsaken me?* seeme at the first to be  
 words of distrust. How then (will some say) can these words stand  
 with the former: for faith and distrust are flat contraries? *Ans.*  
 Christ did not vtter any speech of distrust, but onely make his  
 mone and complaint, by reason of the greatnesse of his punish-  
 ment: & yet still relyed himselfe on the assistance of his Father.

Hence

Hence we learne, first that religion doth not stand in feeling, but in faith: which faith we must have in Christ, though we have no feeling at all: for God oftentimes doth withdraw his grace and fauour from his children, that he may teach them to beleee in his mercy in Christ then, when they feele nothing lesse then his mercy. And faith and feeling cannot alwaies stand together, because faith is a subsisting of things which are not seene, and the ground of things hoped for: and we must liue by faith, and not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchsafe to giue it to his children: and therefore in the extremity of afflictions and temptations, wee must alwaies trust and rely on God by faith in Christ, as Christ himselfe doth, when he is as it were plunged into the sea of the wrath of God. Secondly, here we may see how God dealeth with his children, for Christ in the sense and feeling of his humane nature was forsaken, yet had he sure trust & confidence in God, that caused him to say, *My God, my God.* God will oftentimes cast his deare children into huge gulfes of woe and misery, where they shall see neither bank nor bottome, nor any way to get out: yet men in this case must not despaire, but remember still that which befell Christ the head, doth also befall his members. Though Christ himselfe at his death did beare the wrath of God in such measure, as that in the sense & feeling of his humane nature he was forsaken, yet for all this he was the Sonne of God, & had the spirit of his Father, crying, *My God, my God.* And therefore though we be wonderfully afflicted either in body or in minde, so as we have no sense or feeling of Gods mercy at all, yet must we not despaire & think that we are cast awaies, but still labour to trust and rely on God in Christ, and build vpon this that we are his children, though we feele nothing but his wrath vpon vs; against mercy cleauing to his mercy. This was *Dauid* practise: *In the day of trouble* (saith he) *I sought the Lord: my sorrows* Psal. 77. 3. *and creased me in the night: my soules refused comfort. I did thinke* ver. 10. 11, *upon God and was troubled: my soule was full of anguish: and so hee* 12 &c. *continueth on, saying, Will the Lord obscure himselfe for euer? and will he shew no more fauour? hath God forgotten to be mercifull? but in the end he recovereth himselfe out of this gulf of temptati-* *on, saying, Yet I remember the pietyes of the right hand of the most High: I remember the works of the Lord, certainly I remember the wonders of old.* Wherefore this practise of Christ in his passion,

must then be remembred of vs all, when God shall humble vs either in body or in soule or both.

- The fourth thing which fell out when Christ was on the crosse, was: after Christ knew that all things were performed, and that the Scriptures were fulfilled, he said, *I thirst*; and then there standing a vessell full of vineger, one ranne and filled a sponge therewith, and put it about an hyssope stalke, and put it to his mouth: which when he had receiued, he said, *It is finished*. The points here to be considered are foure. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when *Sisera* was overcome by Israel, and had fled from his enemies to *Isals* tent, he called for a little water to drinke, being more troubled with thirst, then with the feare of death at the hand of his enemies: And indeede thirst was as grievous to men in the East countrey, as any torment else. And hereupon *Sam-fan* Philistims, *to saye* was more grieved with thirst, then with feare of many thousand

- Againe, whereas Christ complains that he *thirsteth*; it was not for his owne sake, but for our offences; and therefore answerably we must thirst after Christ and his benefits, as *the drie and thirstie land* where no water is, doth after raine: and as *the Hart* *brayeth after the riner* of water, so must we say with *David*, *My soule panted after thee, O Lord*, and the benefits of thy death.

- The second, that a sponge full of vineger tyed vpon an hyssope stalke, was reached to Christ vpon the crosse. Now it may be demanded, how this could be, considering the stalke of the hyssope is not past a foote long. *Answer*. As the tree of mustard-seede with the lewes is faire greater and taller then with vs, in so much that the birds of heauen build their neasts in it: so it may be that hyssope groweth much longer in those countries then with vs. Or, as I take it rather, the hyssope stalke was put vpon a reede, and by that meanes the sponge was put vp to the mouth of Christ.

The third point is, that Christ drinketh the vineger offered: but when? Not before all things were finished that were to be done on the crosse. And by this he shewes his exceeding care for our saluation. He laide aside all things that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his Father who sent him into the world for that end.

end. The like care must every one of vs haue to walke dutifully, and, as it were, to goe with through-stitch in our particular callings, that God, may be glorified by vs. When *Abraham's* seruant came to *Bethuel* to get a wife for *Isaac*, meat was set before him, but he said, *I will not eate before I haue said my message* to like *Gen. 24. 33* wife we must first set Gods glory procured in our affaires, and then in the second place, if commodity or praised be due to vs, we must afterward take it.

The last point is, that when Christ had drunk the vineger, he said, *It is finished*. Which words may haue a double sence one, that such things as were figured by the sacrifices of the old Testament are accomplished: the other, that now vpon the crosse he had finished his satisfaction to the iustice of his Father for mans sinne. And this of the twaine I rather think to be his meaning. If it be said, that the buriall & resurrection and ascension of Christ, &c. which are very necessary to mans redemption, were not yet begunne, the answer is, that the workes of Christs priest-hood which follow his death, serue not to make any satisfaction to Gods iustice for sinne, but onely to confirme or apply it after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

The fifth euent that fell out when Christ was vpon the crosse was, that he cryed with a loud voice, and said, *Father, into thy hands I lay downe my spirit*, that is, I commend my soule as being the most precious thing which I haue in this world into thy custody, who art a most faithful keeper thereof. These words are taken by Christ out of the Psalmes: for when *Dauid* was in danger of his life by reason of *Sauath*, and had no friend to trust, he makes choise of God to be his keeper, and said, *Into thy hands, O Lord, do I commend my spirit*. Now our Satiour Christ being in the like distresse, both by reason of the *Iewes*, who to cry why sought his finall destruction and confusion, and especially because he felt the full wrath of God seizing vpon him, doth make choise of *Dauid's* words, and apply them to himselfe in his distresse. And by his example we are taught not onely to reade the generall history of the Bible, but also to obserue the things commanded & forbidden, and to apply the same vnto our selues, and to our particular



Psal. 40. 7.

ticular estates and dealings whatsoever: thus the Prophet *David* saith, *In the roll of the booke it is written of me, that I should do thy will. O my God!* How can this be for no part of Scripture penned before the dayes of *David*, saith thus of him. True indeed: but as I take it, *David* meaning is, that he read the booke of the law, and found general precepts and commandments given to Kings & Princes, that they should keepe all the ordinances and commandments of God, which hee being a King, applies particularly to his owne person, and thereupon saith, *In the volume of thy booke it is written of me, &c.* And this duty is well practised by the people of God at this day, for the Psalmes of *David* were penned according to the estate of the Church in his time: & in these daies the Church of God doth sing the same with the same spirit that *David* did, & doth apply the to their severall estates & conditions.

Now in that Christ commends his soule into the hands of his Father, he doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doth teach vs to doe the like, namely to give vp our owne soules into the hands of God. And because this duty is of some difficulty, we must observe three motives or preparatiues which may induce vs to the better doing of it. The first is, to consider that God the Father of Christ, is the creatour of our soules, and therefore he is called *the father of spirits*. And if he be a creatour of them, then is he also a faithfull preserver of them. For sure it is, that God will preserve his owne workmanship. Who is or can be so carefull for the ornament and preservation of any worke, as the craftie-master? and shall not God be more carefull then man? wherefore *S. Peter* exhorteth vs to commit our soules vnto God, as vnto a faithfull creator. The second motive is this: we must looke to be resolved in our consciences, that God the Father of Christ is our father: every man for himselfe must labour to haue the assurance of the pardon of his owne sins, and that the corruption of his soule be washed away in the blood of Christ, that he may say, *I am justified, sanctified, and adopted by Christ*. And when a man can say thus, he shall be most desirous & willing to commit his soule into the hands of God. This was the reason which moued Christ to lay downe his soule into the hands of God, because he is *his Father*. The third motive or preparatiue is, a continuall experience and obseruation of Gods loue and fauour towards vs, in keeping and preserving him; as appeares by *David*s example,

Into

*Into thy hands (saith he) I commit my soules for thou hast redeemed me; Psal. 31. 5.  
O thou God of truth.*

The time when we are specially to command our soules into the hand of God, is first of al, the time of any affliction or danger. This was the time when *David* commended his soule into the hands of God in the psalm before named. Wee know that in any common danger or perill, as the sacking of a city, or burning of an house, if a man haue any pretious ieuell therein, hee will first fetch that out, and make choise of a faithfull friend, to whose custody hee will commit the same: even so, in common perills and dangers we must alwaies remember to commit our selues as a most pretious iewel into the hands of God, who is a faithfull creator. Another more speciall and necessary time of practising this duty, is the houre of death, as here *Christ* doth, and *Steeuen*, who when the Iewes stoned him to death, called on God, & said, *Lord I beseege thee to receive my spirit.* And as this duty is very requisite & necessary at all times, so most especially in the houre of death, because the danger is great by reason that Satan will then chiefly assault vs, and the guilt of sin will especially then wound the conscience. Lastly, at all times we must commit our soules into Gods hand: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lyeth downe to rest, he knoweth not whether he shall rise againe or no: and when he ariseth, hee knoweth not whether he shall lie downe againe. Yea, at this very houre wee know not what will befall the next.

And great are the comforts which arise by the practise of this duty. When *David* was in great danger of his life, and his owne people would haue stoned him, because their hearts were vexed for their sonnes and daughters, which the Amalekites had taken, it is said he comforted himselfe in the Lord his God. And the practise of *Paul* in this case is most excellent: For the which cause (saith) he *I suffer these things: but I am not ashamed: for I know whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed vnto him against that day.* This worthy seruant of God had committed his life & soule into Gods hands, and therefore he saith, *In all my sufferings I am not ashamed: where wee see, that if a man haue grace in his life time to commit his soule into Gods hand, it will make him bold euen at the point of death.* And this must be a motive to cause euery man daily and houely to lay downe his soule into the hands of God, although by,

by the course of nature he may liue twenty or forty yeares longer. But howsoeuer this dutie be both necessary and comfortable, yet few there be that practise the same. Men that haue children are very carefull and diligent to bring them vp vnder some mans tuition; and if they haue cattell, sheepe, or oxen, they provide keepers to tend them: but in the meane season for their owne soules they haue no care: they may sinke or swimme or do what they will. This shewes the wonderfull blindness or rather madness of men in the world, that haue more care for their cattell, then for their owne soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God, learne to commit our soules into the hand of God.

Again, in that Christ laies downe his owne soule, and withall the soules of all the faithfull into the hands of the Father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beasts and other creatures; there is great difference betweene them: for when the beast dieth, his soule dieth also: but the soule of man is immortall. The consideration whereof must moue euery man aboue all things in this world to be carefull for his soule: if it were to vanish away at the day of death as the soules of beasts do, the neglect thereof were no great matter: but seeing it must liue for ever, either in eternall ioy, or else in endlesse paines and torments, it stands vs vpon, euery man for himselfe, so to provide for his soule in this life, that at the day of death when it shall depart from his body, it may liue in eternall ioy and happinesse. The second, that there is an especiall and particular providence of God, because the particular soule of Christ is committed into the hands of his Father, and so answerably the soules of euery one of the faithfull are. The third, that euery one which beleeueth himselfe to be a member of Christ, must bee willing to die when God shall call him thereunto. For when we die in Christ, the body is but laid a sleepe, and the soule is receiued into the hands of a most louing God and mercifull Father, as the soule of Christ was: lastly, whereas Christs surrendring his soule into his Fathers hands, calls it a spirit, we note, that the soule of man is a spirit, that is, a spirituall, inuisible, simple essence without composition, created, as the Angels of God are. The question whether the soule of a childe come from the soule of the parents as the bodie doth come from their bodies, may easily bee resolued. For the soule of man being a spirit,

spirit, can not beget another spirit, as the Angels being spirituall doe not beget Angels: for one spirit begetteth not another. Nay which is more, one simple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much lesse can one soule beget another. Againe, if the soule of the childe come from the soule of the parent, then is there a propagation of the whole soule of the parent or of some part thereof. If it be said, that the whole soule of the parents is propagated, then the parents should want their owne soules, and could not live. If it be said that a part of the parents soule is propagated: I answer, that the soule being a spirit or a simple substance can not be parted: and therefore it is the safest to conclude, that the body indeede is of the body of the parents, and that the soule of man while the body is in making, is created of nothing: and for this very cause God is called the *Father of spirits*.

Heb. 12. 9.

Thus much of the crucifying of Christ: now followeth his death. For hauing laid downe his soule into the hands of his Father, the holy Ghost saith, *he gaue up the Ghost*: to giue vs to vnderstand, that his death was no fantasticall but a real death, in that his body and soule were seuered as truly as when any of vs die. Intreating of Christs death we must consider many points. The first, that it was needefull that hee should die, and that for two causes. First, to satisfie Gods iustice: for sinne is so odious a thing in Gods sight, that he will punish it with an extreme punishment: therefore Christ standing in our roome must not only suffer the miseries of this life, but also die on the crosse, that the very extremity of punishment which we should haue borne, might be laid on him: and so we in Christ, might fully satisfie Gods iustice: for *the wages of sinne is death*. Secondly, Christ dyed that he might fulfill the truth of Gods word which had said, that man for eating the forbidden fruit *should die the death*. The properties of Christs death are two: the first, that it was a voluntary and willing death: the second, that it was a cursed death. For the first, whereas I say Christs death was voluntary, I meane that Christ died willingly, and of his owne free accord gaue vp himselfe to suffer vpon the crosse. How soeuer the Iewes did arraigne, and condemne, and crucifie him, yet if he had not willed his own death, and of his free accord giuen himselfe to die: not the Iewes nor all the whole world could euer haue taken away his life from him. He dyed not by constraint or compulsion, but most willingly:

Luk. 23. 46.

Gen. 2. 17.

Ioh. 10. 18. lingly: and therefore he saith, *No man taketh my life from me, but*  
 Mar. 27. 46. *I (saith he) lay it downe of my selfe: I haue power to lay it downe, and*  
 Luk. 23. 46. *haue power to take it againe.* And our Sauour Christ gaue eui-  
 dent tokens hereof in his death, for *then Iesus cried with a loude*  
 Ili. 38. 14. *voice, and gaue vp the ghost.* Ordinarily men that die on the crosse,  
 languish away by little and little, and before they come to yeeld  
 up their liues they lose their speech, and onely rattle or make a  
 noise in the throat: but Christ at that very instant when he was  
 to giue vp the ghost, cried with a loude voice: which sheweth  
 plainly, that he in his death was more then a conquerour ouer  
 death. And therefore to giue all men a token of his power, and  
 to shew that hee died voluntarily, it pleased him to crie with a  
 loude voice. And this made the Centurion to say that he was the  
 Mar. 25. 39. Son of God. Againe, Christ died not as other men doe, because  
 they first giue vp the ghost, and then lay their heads aside: but  
 Ioh. 19. 30. he in token that his death was voluntarie, first laies his head a-  
 side after the manner of a dead man, and then afterward giues vp  
 the ghost. Lastly, Christ died sooner then men are wont to doe  
 Mar. 15. 44. vpon the crosse, and this was the cause that made Pilate wonder  
 that hee was so soone dead. Now this came to passe not because  
 hee was loth to suffer the extremitie of death: but because hee  
 would make it manifest to all men that hee had power to die or  
 not to die. And indeede this is our comfort that Christ died not  
 for vs by constraint, but willingly of his owne accord.

And as Christs death was voluntarie, so was it also an accu-  
 sed death, and therefore it is called the *death of the crosse*. And it  
 containeth the first and the second death: the first is the separa-  
 tion of the bodie from the soule: the second is the separation of  
 bodie and soule from God: and both were in Christ: for beside  
 the bodily death, he did in soule apprehend the wrath of God  
 due to man for sinne: and that made him crie, *My God, my God,*  
*why hast thou forsaken me?*

To signifie this point, the Creede saith that he was *cru-  
 cified* and also *died*. And heere wee must not omit a necessarie point, namely,  
 how farre forth Christ suffered death. *Ans.* Some thinke that  
 hee suffered onely a bodily death and such paines as follow the  
 dissolution of nature: but they, no doubt, come too short, for  
 why should Christ haue feared death so greatly, if it had beene  
 nothing but the dissolution of nature? Some againe thinke that  
*hee died*, not onely the first, but also the second death: but it  
 may bee they goe too farre: for if to die the first death bee to  
 suffer



suffer a totall separation of the bodie & soule, then also to die the second death is wholly and every way to bee seuered from all fauour of God, and at the least for a time to bee oppressed of the same death as the damned are. Now this neuer befell Christ, no not in the midst of his sufferings, considering that even then he was able to call God his God. Therefore the safest is to follow the meane; namely, that Christ died the first death in that his bodie and soule were really and wholly seuered, yet without suffering any corruption in his bodie, which is the effect and fruite of the same: and that withall hee further suffered the extreame horrors and pangs of the second death, not dying the same death nor being forsaken of God, more then in his owne apprehension or feeling. For in the very midst of his sufferings the father was well pleased with him. And this which I say doth not any whitte lessen the sufficiency of the merite of Christ: for whereas he suffered truly the very wrath of God, and the very torments of the damned in his soule, it is as much as if all the men in the world had dyed the second death, and had bene wholly cut off from God for ever and ever. And no doubt Christ died the first death, onely suffering the pangs of the second; that the first death might bee an entrance not to the second death which is eternall damnation, but a passage to life eternall.

The benefites and comforts which arise by the death of Christ are specially foure. The first is the chaunge of our naturall death, I say not the taking of it away, for wee must all die; but whereas by nature death is a curse of God vpon man for eating the forbidden fruite, by the death of Christ it is chaunged from a curse into a blessing; and is made as it were a middle way and entrance to conuayn men out of this world into the kingdome of glorie in heaven: and therefore it is saide, Christ by his death hath deliuered them from the feare of death, *Heb. 2. 15.* which all the daies of their liues were subiect to bondage. A man that is to encounter with a scorpion, if hee knowe that it hath a sting, hee may bee dismaied; but being assured that the sting is taken away, hee neede not feare to encounter therewith. Now death in his owne nature considered, is this scorpion armed with a sting: but Christ our Saviour by his death hath pulled out the sting of our death, and on the crosse triumphant-ly saith, *O death, where is thy sting? O grane where is thy victorie?* *1. Cor. 15.*  
and 55.

and therefore euen then when we feele the pangs of death approach, we should not feare but conetinue hope, considering that our death is altered and changed by the vertue of the death of Christ. Secondly, the death of Christ hath quite taken away the second death from those that are in Christ: as Paul saith, *There is no condemnation to them which are in Christ Iesus, which walke not after the flesh, but after the spirit.* Thirdly, the death of Christ is a meanes to ratifie his last will and Testament: For this cause was Christ the mediator of a better Testament, that through death (which was for the redemption of the transgressions which were in the former testament) they which were called might receive the promise of the eternall inheritance. For where a Testament is, there must bee the death of him that made the Testament: for the Testament is confirmed when men are dead: for it is then of force, as long as he is alive that made it. And therefore the death of Christ hath made his last will and testament which is his covenant of grace, authentically vnto vs. Fourthly, the death of Christ doth serue to abolish the originall corruption of our sinnefull hearts. As a strong corasuelaid to a sore, eates out all the rotten and dead flesh: euen so Christs death being applied to the heart of a penitent sinner by faith, weaknes & consumes the sinne that cleaves so fast vnto our natures & dwells within vs. Some will say, how can Christs death which now is not, because it is long agoe past and ended, kill sinne in vs now? *Ans.* Indeed if we regard the acte of Christs death, it is past, but the vertue and power thereof endureth for ever. And the power of Christs death is nothing else but the power of his godhead, which inabled him in his death to overcome hell, the graue, death, and condemnation, and to disburden himselfe of our sinnes. Now when we haue grace to denie our selues, and to put our trust in Christ, and by faith are ioyned to him, then as Christ himselfe by the power of his godhead overcame death, hell, and damnation in himselfe: so shall we by the same power of his godhead kill and crucifie sinne and corruption in our selues. Therefore seeing we reape such benefits dy the death of Christ, if we wil shew our selues to be Christians, let vs reioyce in the death of Christ: and if the question bee, what is the chiefe thing wherein we reioyce in this world? we may answer, the very crosse of Christ, yea the very least droppe of his blood.

The duties to be learned by the death of Christ are two: the first concernes all ignorant and impenitent sinners. Such men whatsoeuer

Rom. 8. 1.

Heb. 9. 15, 16.

whatsoever they be, by the death of Christ vpon the crosse, must be moued to turne from their sinnes: and if the consideration hereof will not moue them, nothing in the world will. By nature every man is a vassall of sinne, and a bond slave of Satan: the diuell reignes and rules in all men by nature, and we our selues can doe nothing but serue and obey him. Nay (which is more) we liue vnder the fearefull curse of God for the least sinne. Well now, see the loue of the Son of God, that gaue himselfe willingly to death vpon the crosse for thee, that he might free thee from this most fearefull bondage. Wherefore let all those that liue in sinne and ignorance reason thus with themselves: Hath Christ the Sonne of God done this for vs, and shall we yet liue in our sinnes? hath he set open as it were the very gates of hell, and shall we yet lie weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ be a meanes to turne vs to Christ: if it can not moue vs, let vs be resolved that our case is dangerous. To goe yet further in this point, every one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sicke: and behold, Christ is the good physitian of the soule, and none in heauen or earth, neither, Saint, Angel, nor man can heale this our spirituall wound, but he alone: who, though he were equall with the Father, yet he came downe from his holmes and became man, and liued here many yeares in misery & contempt: & when no herb nor plaister could cure this our deadly wound or desperate sicknesse, he was content to make a plaister with his own blood: the paine he tooke in making it, caused him to sweat water and blood: may the making of it for vs cost him his life, in that he was content by his owne death to free vs from death: which if it be true, as it is most true, then wofull and wretched is our case if we will still liue in sinne, and will not vse meanes to lay this plaister vnto our hearts. And after the plaister is applied to the soule, we should do as a man that hath bene grievously sick, who when he is on the mending hand, gets strength by little and little. And so should we become new creatures going on from grace to grace, and shew the same by liuing godly, righteously, and liberly, that the world may see that we are cured of our spirituall disease. O happie, yea thrise happy are they that haue grace from God to doe this. The second dutie concernes them which are repentant sinners. Hath Christ giuen himselfe for

thee, and is thy conscience settled in this? then thou must answerably beare this minde, and if thy life would serue for the glorie of God and the good of his Church, thou wouldest then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like manner be content to die for thy brethren in Christ, if neede be: *He* (saith Saint Iohn) *laid downe his life for vs, therefore we ought to lay downe our liues for our brethren.* Thirdly, if Christ was content to shed his owne heart blood not for himselfe, but for the sins of every one of vs, then we must be thus affected, that rather then by sinning we would willingly offend God, we shold be cōtent to haue our owne blood shed: yea if these two things were put to our choise, either to doe that which might displease God, or else to suffer death, we must rather die then doe the same. Of this minde haue beene all the Martyrs of God, who rather then they would yeeld to idolatry, were content to suffer most bitter torments and cruell death. Yea, every good Christian is so affected, that he had rather choose to die then to liue, not mooued by impatience in respect of the miseries of this life: but because he would chāse to offend so louing a Father. To sinne is meate and drinke to the world, but to a touched and repentant heart there is no torment so grievous as this is, to sinne against God, if once he be perswaded that Christ died for him.

Thus much for Christs death: now follow those things which befell Christ when he was newly dead, and they are two especially. The first, that his legges were not broken as the legges of the two theeues were. Of the first, Saint Iohn rendereth a reason, namely, that the Scripture might be fulfilled, which saith, *not a bone of him shall be broken*: which words were spoken by *Moses* of the paschall lambe, and are here applied to Christ, as being typically figured thereby. And hence we obserue these two things. First, that Christ crucified is the true paschall Lambe, as *S. Paul* saith, *Christ our Passeouer is sacrificed*: and Saint Iohn saith, *Behold the Lambe of God*, distinguishing him thereby from the typicall lambe. In this that Christ crucified is the true paschal lambe, the childe of God hath wonderfull matter of comfort. The Israelites did eate the passeouer in Egypt, and sprinkled the blood of the lambe on the posts of their dores, that when the Angell of God came to destroy the first borne both of man and beast, and saw the blood vpon their houses, he might passe over them, that

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Ioh. 19. 36.

Exod. 12.

46.

1. Cor. 5. 7.

Ioh. 1. 29.

Exod. 12.

23.

the plague should not be vpon them to destruction. So likewise if thou dost feede on the Lambe of God, and by a lively faith sprinkle the dore of thine heart with his blood, the iudgements of God in this life, and the terrible curse of death, with the feareful sentence of condemnation at the day of iudgement; and all punishments due vnto thy sinnes shall passe ouer thee, and not so much as a touch thee. And whereas the legges of our Saviour Christ were not broken by the souldiours, who sought by all meanes possible to worke against him all the mischief they could: we may note, that the enemies of Christ and his Church, let them intend to shew neuer so much malice against him, they can not goe beyond that libertie which God giueth them, they can doe no more for their lives then that which God willeth. The Medes and Persians are called the *Lords sanctified ones*. *Cyrus* is called the *man of Gods counsell*, because whatsoever they intended against the people of God, yet in all their proceedings they did nothing but that which God had determined before to be done. And when *Senacherib* came against the Iewes as a wilde beast out of his denne, the Lord telleth *Hzechiah* concerning *Assur*, that he will put his booke in his nostrils, & his bridle in his *lips*, and bring him backe againe the same way he came; that is, he will so rule him that hee shall not doe the least hurt vnto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppressed with manifold enemies, Papists, Iewes, Turkes, and all infidels, maliciously bent against it for Christes sake. For though they intend and practise mischief, yet more then Gods will and counsell is, they can not doe: because hee hath his ring in their nostrills, and his bridle in their lippes to rule them as hee listeth.

The second thing which fell out immediately vpon the death of Christ is, that the souldiers pierced his side with a spear, and thence issued water & blood. The vse which ariseth of this point is two-fold: first, it serues to prooue that Christ died truly, & not in shew, or a fained death: for there is about the heart a filme or skinnelike vnto a purse, wherein is contained cleare water to coole the beate of the heart, and therefore when water and blood issued out after the piercing of the side, it is very likely that (e) that very skin was pierced: for els in reason we can not conjecture whence this water should come. *S. Iohn* an eie-witnes of this

Iſa. 13. 3.

Iſa. 46. 12.

Iſa. 37. 29.

Colum. de re  
Anas. l. 7.c pericardi-  
um.



1. Ioh. 5. 8.

thing being about to prooue that Iesus the Sonne of *Mary* was the true *Messias*, beinge in five witnesses: three in heauen, *the Father, the Word, and the holy Ghost*; and three in earth, *the Water, the Spirit, and the blood*: where no doubt he alludeth to the water and blood that issued out of the side of Christ: by spirit we may vnderstand the efficacie and operation of Gods spirit making men to bring forth the fruits of the same, as loue, peace, ioy, &c. And the second witness, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sinne; and the purging of the heart by Christs blood: which also is and was signified by the outward washing of the body with water in baptisme. The third witness he calls blood; alluding to the blood that issued out of Christs side: whereby is signified the expiation or satisfaction made to Gods iustice for mans sinne. The same vse had the ceremoniall sprinkling in the old testament, typically signifying the sprinkling of Christs blood. Now these three witnesses are not to be sought for in heauen; but every Christian man must search for them in his owne heart and conscience, and there shall he finde them in some measure. And this water and blood flowing out of the side of Christ being now dead, signifieth that he is our iustification and sanctification euen after his death: and that out of his death springs our life: and therefore as *Eve* was made of a ribbe taken out of the side of *Adam*: so springs the Church out of the blood that flowes out of the side of the second *Adam*.

Having thus intreated of Christs execution, let vs now come to the last point, namely, the excellencie of Christs passion, consisting in these two points: I. a sacrifice. II. a triumph. For the first; when Christ died he offered a propitiatorie and reall sacrifice to his Father: and herein his death and passion differeth from the sufferings and deaths of all men whatsoever. In this sacrifice, we must consider foure things: I. who was the priest. II. what was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himself, as the author of the Epistle to the Hebrewes prooues at large from the third chapter to the ninth, and of him we are to consider these foure points. The first, what is the office of Christs priesthood? *Answer*. The office of Christs priesthood stands in three things: I. to teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospel which we professe, because

because he is the author and Doctor of the same. II. to offer up himselfe vnto his Father in the behalfe of man, for the appeasing of his wrath for sinne. III. to make request or intercession to God the Father, that hee would accept the sacrifice which he offered on the crosse for vs. The second point is, According to which nature he was a priest: whether in his manhood, or in his Godhead, or both together? *Ans.* The office of his priesthood is performed by him according to both his natures: and therefore hee is a priest not as the Papists would haue him, according to his manhood onely, but as he is both God and man: for as he is a Mediatour, so is he a priest: but Christ is a Mediatour according to both natures: each nature doing that which is pecoliar to it, and conferring something to the work of redemption: and therefore hee is a priest as hee is both God and man. The third point, After what order he is a priest? *Ans.* The Scripture mentioneth two orders of priests: the order of *Leui*, and the order of *Melchisedeck*. Christ was not a priest after the order of *Aaron*: and yet notwithstanding in that priesthood were many notable rites whereby the priesthood of our Saviour Christ was resembled, and we may note five especially. First in the anointing of the high priests, as of *Aaron* and his sonnes after him, oyle was powred on his head, and it ranne downe to the very edge of his garments, whereby was signified that Christ the true high priest was anointed with the oyle of gladness above his fellowes, that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree above all men and Angels. Secondly, the sumptuous and gorgious apparel which the high priest put on, when he came into the sanctuary, was a signe of the rich and glorious robe of Christs righteousness, which is the purity and integrity of his humane nature and of his life. Thirdly the speciall parts of the high priests attire were, first the Ephod, the two shoulders whereof had two onyx stones, whereon were engrauen the names of the twelve tribes of Israel: fixe names on the one stone, and fixe on the other, as stones of remembrance of the children of Israel to God ward: secondly, the brestplate of iudgement like the worke of the Ephod, wherein were set twelve stones according to the names of the children of Israel, grauen as signets euery one after his name. Now by these two ornaments were figured two things in Christ: by the first, that he carries all the elect on his shoulders; and sup-

Exod. 29. 7.  
Psal. 134. 2

Psal. 45. 7. 12

Exod. 28. 1.

Exod. 28.  
12. 31.

Cant. 9. 6.

ports them by his spirit so long as they are in this world, against the world, the flesh, and the diuell. By the second, that Christ our high priest being now in his sanctuarie in heauen, hath in memorie all the elect, and their very names are written as it were in tables of gold before his face, and he hath an especiall loue vnto them and care over them. Vpon this ground the Church in the Canticles praises on this manner, *Set me as a seale on thy heart, and as a signet vpon thy arme.* And indeed this is a matter of comfort to vs all, that Christ hath our severall names written in pretious stones before his face, though hee be now in heauen and wee on earth: and that the particular estate of every one of vs is both knowne and regarded of him. Againe, God gaue to *Moses* the *Vrim* and *Thummim*, which was put on the breastplate of the high priest, when he was to aske counsell from God of things vnknowne, before the Mercie seat, whence God gaue answer. What the *Vrim* & *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but given by God; & how it was vsed we can not tell: but yet the signification of the words affordeth matter of meditation. *Vrim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfect *Vrim* and *Thummim* in his breast: first, because in him are hidde all the treasures of wisdom & knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as *Dauid* saith, *The secret of the Lord is reuealed to them that feare him.* And for this cause the spirit of Christ is called *the spirit of wisdom and reuelation*: and *the spirit of God*, whereby wee know the things that are given vnto vs of God: as namely, our election, vocation, iustification, and sanctification in this life, and our eternall glorification after this life: yea to every member of Christ within his Church hee gives a speciall spirit of reuelation out of the word, whereby hee may know that God the father is his father, the Sonne the redeemer, his redeemer, and the holy Ghost his sanctifier and comforter. Lastly, the high priest had a plate on his fore-head, and therein was engrauen, *The holinesse of leuorah.* This signified the holinesse of Christ: for as hee is God, hee is holinesse it selfe: and as hee is man, hee is most holy, beeing sanctified by the holy Ghost for this ende, that he might cover our sinnes and vnrighteousnesse, with his righteousness and holy obedience.

Exod. 28.  
36.

The second order of priesthood is the order of *Melchisedeck*; of which order Christ was, as *David* saith, *Thou art a priest for ever after the order of Melchisedeck*; and that in two special respects. I. *Melchisedeck* was both a priest and a king: so was Christ. II. *Melchisedeck* had neither father nor mother, because his historie is set downe with mention of neither: so likewise Christ as he is God, had no mother, and as he is man, hee had no father. The Papists amouch Christ to be a priest of this order in a new respect, in that as *Melchisedeck* offered bread and wine, when *Abraham* came from the slaughter of the Kings: so (say they) Christ in his last supper did offer his owne body and blood vnder the formes of bread and wine. But this is a ridiculous device of theirs: for if we reade Heb. 7. where this point is handled, there is no comparison at all made of their two sacrifices, but the resemblances before named are set down, in which, person is compared with person. Again, it is not said in Genesis that *Melchisedeck* offered sacrifice; but that he brought forth bread and wine, and made a feast to *Abraham* and his company. And if Christ should be of the order of *Melchisedeck*, in regard of the offering of bread and wine, yet would this make much against the Papists. For *Melchisedeck* brought forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall bodie and blood of Christ vnder the forme of bread and wine.

The fourth point is, Whether there be any more reall priests of the new Testament beside Christ or no? *Ans.* In the old Testament there were many priests one following another in continual succession, but of the new Testament there is one only real Priest, Christ Iesus God and man, and no more: as the author of the Hebrewes saith, *Because he indureth for ever, he hath an everlasting Priesthood*: and the word translated *everlasting* signifieth such a Priesthood, which cannot passe from him to any other, as the Priesthood of *Aaron* did. And therefore the Priesthood of Christ is so tied to his owne person, that none can have the same but he; neither man nor Angell, nor any other creature, no not the Father, nor the Holy Ghost. But the factours of the Church of Rome will say, that Christ may have men to be his deputies in his stead to offer sacrifice. *Ans.* Wee must consider Christ two waies: I. as he is God: II. as he is Mediatour. As he is God, with the Father and with the holy Ghost, he hath Kings

and Magistrates to be his deputies on earth: and therefore they are called *Elkim*, that is *juds*. But as he is Mediator, and so consequently a Priest and a King, he hath neither deputy nor vicegerent; neither king to rule in his stead over his Church, nor Priest to offer sacrifice for him: nay he hath no Prophet to be his deputy, as he is the Doctor of the Church. And therefore he saith to his disciples, Be not called doctors, *for one is your teacher*. Indeede he hath his ministers to teach men his will: but a deputy to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priest-hood of the Church of Rome, as a thing fetched from the bottome of hell: and their massing priests as instruments of Satan, holding this for a very truth, that we have but one onely Priest euen Christ himselfe: God and man. Indeede all Christians are priests to offer vp spirituall sacrifice: but it is the propertie of Christ alone to offer an outward and reall sacrifice vnto God now in the new Testament.

Thus much of the first point, who is the Priest. The second followeth: What is the sacrifice? *Ans.* The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man; so the sacrifice is man, (a) not God. So it is said; *We are sanctified by the offering of the body of Iesus Christ*. Touching this sacrifice, sondry questions are to be skanned. The first, What kinde of Sacrifice it was? *Ans.* In the old Testament there were two kinds of sacrifices: one propitiatorie which served far to satisfie for sinne: the other eucharisticall for praise and thanksgiving. Now the sacrifice of Christ was a sacrifice propitiatorie specially prefigured by the typicall sacrifice, called the whole burnt offering: for as it was all consumed to ashes vpon the altar, & turned into smoake, so the fire of Gods wrath did seaze vpon Christ on the crosse, and did consume him as it were to nothing to make vs something. Secondly, when *Nor* offered an whole burnt offering after the flood, it is said, *God smelled a savour of rest*: not because he was delighted with the smell of the sacrifice, but because he approod his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, and a sacrifice of a *sweet smelling savour unto God*: because God was well pleased therewith. Now whereas Christ was content wholly to offer vp himselfe to appease the wrath of his Father for vs: it must teach vs to give our bodies and soules, as holy, living,



living, and acceptable sacrifices, wholly dedicating them to the service of God.

The second question is, How oft Christ offered himselfe? *Ans.* Once onely and no more. This must be held as a principle of divinity: *With once offering hath he consecrated for ever, them that are*

*sanctified: and againe, Christ was once offered to take away the sins of many.* And it serveth to overthrow the abhorrible sacrifice of the masse, in which the true bodie and blood of Christ is offered Heb. 10. 14  
Heb. 9. 26.

vnder the formes of bread and wine, really and substantially (as they say) for the remission of the sins of the quick & the dead, and that continually: but if this vnbloody sacrifice of Christ be good, then it is either the continuing of that which was begun on the crosse by Christ himselfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they will if they say it is the continuing of the sacrifice of Christ, then they speake outrageous blasphemie: for it is in effect to say, that Christs sacrifice was not perfect, but onely begun on the crosse, and must be accomplished by the masse Priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemie: for hereby they make it also an imperfect sacrifice, because it is repeated and iterated: for vpon this ground doth the author to the Hebrewes proove, that the sacrifices of the old testament were imperfect, because they were daily offered. And whereas they say there be two kinds of sacrifices, one bloody, once onely offered vpon the crosse: the other vnbloody, which is daily offered. I answer, that this distinction hath no ground out of Gods word: neither was it knowne to the holy Ghost who saith, that with out blood there is no remission of sinnes.

The third question is, What is the fruit of this sacrifice? *Ans.*

The whole effect thereof is contained in these foure things: I.

The oblation of Christ purgeth the beleever from all his finnes whether they be originall or actual: so it is said, *If we make it in the*

*light, wee have fellowship one with another: and the blood of Iesus Christ his Sonne purgeth vs from all sinne: whether they be finnes of omission in regard of our duties, or of commission in doing euil.* 1. Ioh. 1. 7.

II. The oblation serveth for the iustifying of a sinner before

God, as Paul saith, *We are iustified by his blood, and are reconciled to*

*God by his death:* this being here remembered, that in the passion

of Christ we include his legall obedience, whereby he fulfilled

the

the Law for vs. III. The oblation of Christ serues to purge mens conscience from dead workes; *How much more then shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes to serue the liuing God?* IV. The oblation of Christ procures vs liberty to enter into heauen: *By the blood of Christ Iesus we may be bold to enter into the holy place, by the new and liuing way, which he hath prepared for us through the vail, that is, his flesh.* By our finnes there is a partition wall made betweene God and vs: but Christ by offering himselfe ypon the crosse, hath beaten downe this wall, opened heauen, and as it were trained the way with his owne blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

Heb. 10.  
19, 20

The last question is, How this sacrifice may be applyed to vs. *Ans.* The meanes of applying this sacrifice be two. I. The hand of God which offereth. II. The hand of the beleuer that receiue the sacrifice offered. The hand of God whereby he offereth vnto vs this benefit, is the preaching of the word, and the administration of the Sacraments, baptisme, & the Lords supper: and wherefoener these his holy ordinances are rightly administered and put in practise, there the Lord puts forth his hand vnto vs, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleuer which is faith in the heart: which when God offereth, doth apprehend and receiue the thing offered, and make it ours.

The third thing to be spoken of is, the Altar whereon Christ offered himselfe. The altar was not the crosse, but rather the Godhead of Christ. He was both the priest, the sacrifice, & the altar: the sacrifice, as he is man; the priest, as he is both God and man; the altar, as he is God. The property of an altar, is to sanctifie the sacrifice: as Christ saith, *To feede and bind, whether is greater, the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man; and therefore (saith

Mat. 23. 19.

Joh. 17. 19.

he) *for their sakes sanctifie I my selfe*, by doing two things: I. by setting apart the manhood to be a sacrifice vnto his Father for our finnes; II. by giuing to this sacrifice merit or efficacy to deserue at Gods hands remission of our finnes: the manhood of Christ without the godhead hath no vertue or efficacie in it selfe to be a meritorious sacrifice: and therefore the dignity and excellency which it hath is deriued thence. As for the chalky & stony

altars

altars of the Church of Rome, they are nothing els but the toies of mans braine; Christ himselfe is the onely reall altar of the new testament. And in the stead of altars which were vnder the Law, we haue now the Lords table whereon we celebrate the Sacrament of his body and blood; to shew forth his death till he come.

The fourth point is, concerning the time of Christs oblation; which he himselfe calleth the acceptable yeare of the Lord: alluding vnto an other yeare vnder the law called the yeare of Iubile, which was every fiftie yeare among the Iewes, in which at the sound of a trumpet all that had set or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerance which was to be obtained by Christs passion, which was not temporary deliuerance for every fiftie yeare, but an eternall freedom from the bondage of sinne, hell death, and condemnation. And the preaching of the word is the trumpet sounded which proclaimeth vnto vs freedome from the kingdome of darknesse, and inuities vs to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetuall Iubile be now come, in what a wretched estate are all our loose and blind people that esteeme nothing of that liberty which is offered them, but choose rather to liue in their sins, and in bondage vnder Satan and condemnation, then to be at freedome in Christ?

Now follow the vses which are to be made of the sacrifice of Christ. The prophet Aggai saith, that the second temple built vp by Zerobabel was nothing in beautie vnto the first which was built by Salomon: and the reason is plaine, for (as the Iewes write) it wanted fise things which the first temple had. I. The appearing of the presence of God at the mercie seat betweene the two Cherubins. II. The Vrim and Thummin on the breastplate of the high priest. III. The inspiration of the holy Ghost vpon the extraordinarie Prophets. IV. The Arke of the Covenant: for that was lost in the captiuitie. V. Fire from heauen to burne the sacrifices. Yet for all this, the Prophet afterward saith, *The glory of the last House, shall bee greater then the first.* Now it may be demanded, how both these sayings can stand together, *Answer.* We are to know, that the second Temple was standing in the time when Christ was crucified for our sins; and it was the sacrifice of Christ which gaue glorie and dignity to the second Temple, though otherwise for building & outward ornaments it was far inferior.

inferiour to the first. And by this we are taught, that if we would bring glorie vnto our owne selues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renoune both to place and person, how base soeuer we be in the eyes of the world.

Leu. 2. 13. Secondly, all oblations and meate offerings were sprinkled with salt, and every sacrifice of propitiation which was to be burned

Ezech. 43. 24. to ashes, was first salted: and hereby two things are signified. The first, that every one of vs our selues are loathsome or vile in the

Ezech. 16. 4. sight of God, like vnto stinking carion or raw flesh kept long vnpowdered. A dead and rotten carkeis is loathsome vnto vs: but

wee in our selues are a thousand times more loathsome vnto God. The second, that we are as it were salted and made sauorie and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our duty then is to labour that wee may feele in our selues the biting and sharpenesse of the oblation of Christ, to wast and consume the superfluities of sin and the corruptions of our nature. And wee must with all indēuour, that the whole

Coloss. 4. 6. course of our liues and our speech it selfe be gracious and poudered with salt, least God at length spue vs out of his mouth. To

Math. 5. 13. this end hath God appointed his Ministers to be the salt of the earth, that by their ministry they might applie the death of

Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt then hath bene heretofore. But alas, small is the number of them that giue any relish of their good seasoning, The more lamentable is their case.

For as flesh that can not be seasoned with salt, putrifies: so men, that can not be sweet and changed by the sacrifice of Christ,

Ezech. 47. 8. doe rotte and perishe in their sinne. The waters that issued from vnder the threshold of the Sanctuary, when they came into the

11. (a) dead sea, the waters thereof were holosome: but myrie places and marshes which could not be seasoned, were made salt pits.

Now these waters are the preaching of the Gospell of Christ, which flowing through all the parts of this Isle, if it do not season

& change our nation, it shal make it as places of nettles & salt pits, and at length be an occasion of the eternal curse of God. Thirdly, Christs priesthood serues to make every one of vs also to be

Mal. 1. 11. priests. And beeing priests, wee must likewise haue our sacrifice

2. Tim. 2. 8. and our altar: our sacrifice, is the *clean offering* which

is the lifting vp of *pure hands* to God without wrath or doubting in our prayers: also our bodies and soules, our hearts and affections, the workes of our liues, and the workes of our callings: all which must bee dedicated to the seruice of God for his glorie, and the good of his Church. The altar whereon wee must offer our sacrifice, is Christ our Redeemer, both God and man, because by the vertue of his death, as with sweete odours, hee perfumes all our obedience, and makes it acceptable to God. The ministers of the Gospell are also in this manner priests, as *Paul* insinuateth when hee calleth the *Gentiles* his offering unto God. And the preaching of the word is as it were a sacrificyng knife, whereby the old *Adam* must be killed in vs, and we made an holy & acceptable sweet smelling oblation vnto GOD, sanctified by the holy Ghost. Therefore every one that heareth Gods word preached and taught, must indeavour that by the profitable hearing thereof, his sinnes and whole nature may bee subdued and killed, as the beast was slaine and sacrificed vpon the altar by the hand of the *Leuite*. Lastly, the exhortation of the holy Ghost must here bee considered. *Seeing* (saith he) *wee haue an high Priest, which is ouer the house of God, let vs draw nere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.* The meaning of the words is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then wee must labour to be partakers of it; to haue our bodies and soules purified and cleansed by his blood, and sanctified throughout by the holy Ghost, that thereby we may bee made fite to doe sacrifice acceptable to God in Christ. This is the vse which the Apostle maketh of the doctrine of Christs priest-hood in that place, which also every man should apply vnto himselfe: for why should we liue in our sinnes and wicked waies, every houre incurring the danger of Gods iudgements; seeing Christ hath offered such a sacrifice whereby we may be purged and cleansed, and at length freed from all woe and miserie?

Thus much of Christs sacrifice: now followes his triumph vpon the crosse. That Christ did triumph when he was vpon the crosse, it is plainly set downe by the Apostle *Paul*, where he saith, *that putting out the hand-writting of ordinance that was against vs, which was contrarie to vs, hee euen tooke it out of the way, and fastened*

Col. 2. 14.

Rom. 8. 3.

Heb. 13. 10.

Rom. 15. 16.

Heb. 10. 22.

22.

Col. 2. 14.

Col. 2. 14.

ii



it vpon the crosse, and hath spoiled the principallities and powers, and hath made shew of them openly, and hath triumphed over them in the same crosse. This triumph is set forth by signes and testimonies of two sorts. I. By signes of his glorie and maiestie. II. By signes of his victorie on the crosse. The signes of his glorie and maiestie are principally seauen. The first, is the title set over his head vpon the crosse, *Iesus of Nazareth king of the Iewes*. The end why titles were set over the heads of malefactors was, that the beholders might know the cause of the punishment, and bee admonished to take heede of like offences; and bee stirred vp to a dislike of the parties executed for their offences. And therefore no doubt, *Pilate* wrote the title of Christ for the aggravating of his cause, and that with his owne hand. Yet marke the strange euent that followed: for whē *Pilate* was about to write the superscription, God did so gouerne and ouer-rule both his heart and hand, that in stead of noting some crime, hee sets downe a most glorious and worthie title, calling him, *Iesus of Nazareth king of the Iewes*; which words containe the very summe and pith of the whole Gospel of Christ, deliuered by the Patriarkes and Prophets from age to age. We must not thinke that *Pilate* did this of any good minde, or vpon any loue or fauour that he bare to Christ; but onely as he was guided and ouer-ruled by the power of God for the aduancement of the honour and glory of Christ. The like did *Cniaphas*, who though a sworne enemy to Christ, yet hee vttered a prophetic of him, saying, *that it was necessarie that one should die for the people*: not that he had any intent to prophesie; but because the Lord vsed him as an instrument to publish his truth. And when *Balaam* for the wages of vnrighteousnesse would haue cursed the Lords people, for his life hee could not; nay, all his cursings were turned into blessings. By this then it appeares, that it is not possible for any man, doe what he can, to stoppe the course of the Gospell of Christ: nay, (as we see) God can raise vp the wicked sometime to spread abroad and to publish the truth, though they themselues intend the contrarie. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace and ignominie vpon our Saviour Christ, then did they most of all extoll and magnifie his name; they could not for their liues haue given him a more renowned title then this, that he was a king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in a good conscience

ence before God and man, he shall finde this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further, *Pilate* wrote this superscription in 3. languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the providence of God was, that the passion of Christ, as also the publishing of his kingdome and Gospell might be spread over the whole world. This shewes the malice of the Church of Rome, which will not suffer the word of God to be published but in the Latine tongue, lest the people should be intangled in errors.

Againe, when *Pilate* had thus written the superscription, the high Priests and Pharisees offended thereat, came to *Pilate*, willing him to change the title, saying, *Write not the king of the Iewes*, Ioh. 19. 22. but that he said, *I am the king of the Iewes*: but *Pilate* answered them againe, *That which I have written, I have written*. Though *Pilate* had bin over-ruled before to condemne Christ to death, against his owne conscience, yet will he not in any wise condescend to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was hee confirmed in not changing it. Hence we learne sundry instructions. First, that no man in the world, let him endeavour himselfe to the vttermost of his power, is able to stop the course of the kingdome of GOD: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas *Pilate* being but a heathen man was thus constant, that hee will not haue his writing changed, we may note, how permanent and vchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the Prophets and Apostles, as God gaue them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by *Pilate*'s constancie, we learne to be constant in the practise and profession of the religion of Christ: this is a necessary lesson for these daies, wherein mens professions doe fleete like water, and go and come with the tide. Many zealous professours to day, but to morrow as cold as water. And the complaint of the Lord touching times past, agrees to our daies: *O Ephraim, What shall I say to thee? thy righteousnesse is like the morning dew.* Ose. 6. 4.

The second is, the conversion of the thief: a most worthy argument of the Godhead of Christ. For by it when he was upon the crosse, and in the very midst of his passion, he giues unto all the world a lively and notable experience of the vertue and power of his death, soas his very enemies might not only behold the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the passion of Christ, we must ioyne the conversion of the thief: which is as it were a cristall glasse wherein we may sensibly behold the endlesse merit and vertue of the obedience of Christ to his Father, even to the death of the crosse. And therefore I will briefly touch the speciall instructions which are to be learned by it. First, let vs marke that both the thieves in every respect were equall, both wicked and lewd liuers; and for their notorious faults both attached, condemned, and executed both on the crosse at the same time with Christ: yet for all this, the one repenting was saved, the other was not. And in their two examples we see the state of the whole world, whereof one part is chosen to life eternall: and thereupon attaines to faith and repentance in this life: the rest are reiected in the eternall counsell of God, for iust causes knowne to himselfe, and such beeing left to themselves, neuer repent at all. Secondly, we are taught hereby, that the whole worke of our conversion and saluation must be ascribed wholly to the mere mercie of GOD: of these two thieves the one was as deeply plunged in wickednesse as the other, and yet the one is saved, the other condemned. The like was in *Isaac* and *Esaue*; both borne at one time, and of the same parents, and neither of them had done good nor euill when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, *Esaue* was the first borne, and yet was refused.

Rom. 9. 13.

*Esaue*; both borne at one time, and of the same parents, and neither of them had done good nor euill when they were borne: yet one was then loued, the other was hated: yea if we regard

Gen. 25. 13.

outward prerogatiues, *Esaue* was the first borne, and yet was refused.

Luk. 23. 40.

Furthermore, the thief on the crosse declareth his conversion, by manifest signes and fruits of repentance; as appeares by the words which he spake to his fellow, *Fearist thou not God, seeing thou art in the same condemnation?* Though hands & feet were fast nailed to the crosse, yet heart and tongue are at libertie to giue some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge or amendment of life; yet for all this, they perswade themselves that they have good hearts and good meanings, though

though they cannot beare it away, and vtter it so well as others. **B**  
 But alas poore soules, they are deluded by Satane for a roome that  
 is conuerted cannot but expresse his conuersion, and bring forth  
 the fruite thereof. And therefore our Saviour Christ saith, *If a* **Ioh. 7. 38.**  
*man bring water, out of his belly, shall flowe out of him, of liue.* The  
 grace (as *Elisha* saith) of God, is like *wine* in a vessell which **Iob 31. 19.**  
 must haue a vent, and therefore he that sheweth no tokens of  
 Gods grace in this life, is not as yet conuerted; let him thinke &  
 say of himselfe what he wil. Can a man haue life, & neuer moue  
 nor take breath? and can he that bringeth forth no fruite of con- **B**  
 uersion liue vnto God? Well, let vs now see what were the fruite  
 of the theeres repentance. They may be reduced to foure heads.  
 First, he rebukes his fellow for mocking Christ, in daungering  
 thereby to bring him to the same condition with himselfe, if it  
 were possible: whereby he discouers vnto vs the proprietie of a  
 true repentant sinner, which is, to labour and strue, so much as  
 in him lyeth, to bring al men to the same state that he is in. Thus  
*Dauid* hauing tried the great loue & fauour of God toward him-  
 selfe, breaketh forth and saith, *Comme blithen, brethren mine, and I* **Psl. 34. 11.**  
*will touch you the founteyne of the Lord:* shewing his desire that the same  
 benefites which it had pleased God to bestow on him, might also  
 in like maner be conueied to others. Therefore it is a great shame  
 to see men professing religion, carried away with euery compa-  
 nie, and with the vanities and fashions of the world, whereas they  
 should rather draw even the worst men that be to the fellowship  
 of those graces of God which they haue received. That which  
 the Lord spake to the Prophet *Ieremy*, must be applied to all  
 men: Let them returne vnto thee, but returne not thou vnto  
 them. In instruments of musicke the string out of tune must be  
 set vp to the rest that be in tune, and not the rest to it. *and thus*  
 Again, in that he checkes his fellow, it shewes that those  
 which be touched for their owne sinnes, are also gyleded when  
 they see other men sinne and offend God. But to go further in  
 this point, let vs diligently and carefully marke the manner of  
 his reproofe, *Fearist thou not God, seeing I haue art in the same calling*  
*mine?* In which words he stirp vp his lewdnes even to this quick,  
 & giues him a worthy answer, telling him that the cause of all his  
 former wickednes, had bin the want of the feare of God: And  
 this point must every one of vs marke with great diligence. For  
 if we enter into our hearts and adde a through search, we shall

shall finde that this is the roote and foundation of all our offences. We miserable men for the most part have not grace to consider that we are alwaies before God; and to quake and tremble at the consideration of his presence: and this makes vs so often to offend God in our liues as we doe, *Abraham* comming before *Abimelech*, (shifting for himselfe, said, *Sarah* was his sister, and being demanded why he did so, answered, *Because he thought the feare of God was not in that place*: insinuating that he which wants the feare of God, will not make conscience of any sinne whatsoever. Would we then euen from the bottome of our hearts turne to God, and become new creatures? then let vs learne to feare God: which is nothing else but this, when a man is perswaded in his owne heart and conscience, that wheresoener he be, he is in the presence and sight of G O D, and by reason thereof is afraid to sinne. This we must haue fully settled in our hearts, if we desire to learne but the first lesſon of true wisdom. But what reason wſeth the theefe to draw his fellow to the feare of God? *Thou art* (saith he) *in the same condemnation*, that is, by thy sinnes and manifold transgressions thou hast deserved death, and it is now most iustly inflicted vpon thee: wilt thou not yet feare G O D? where we are taught, that temporall punishments and crosses, ought to be meanes to worke in vs the feare of G O D; for that is one end why they are sent of God. *It is good for me* (saith *Dauid*) *that I haue bene chastised, that I may learne thy statutes.* And *Paul* saith, *When we are chastised, we are nurtured of the Lord.* And the Iewes are taught by the Prophet *Michea* to say, *I will beare the wrath of the Lord, because I haue sinned against him.*

Pſal. 119.

71.

1. Cor. 11.

32.

Mich. 7. 9.

The second fruite of his conuersion is, that he condemneth himselfe and his fellow for their sins, saying, *Indeepe we are righteously here, for we receiue things worth by for that we haue done.* that is, we haue wonderfully sinned against Gods maiestie, and against our brethren: and therefore this grievous punishment which we beare, is most iust & due vnto vs. This fruit of repentance springs and growes very thinne among vs, for few there be which do seriously condemne themselves for their owne sinnes: the manner of men is to condemne others, and to cry out that the world was neuer so bad, but bring them home to themselves, and you shall finde that they haue many excuses and defences as plaister-work to cast ouer their soule and filthy sinnes: and if they be vrged to speake against themselves, the worst will be thus, God helpe vs,

we



we are all sinners, even the best of vs. But certaine it is, that he which is thoroughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus *Paul* when he was converted, calles himselfe *the chiefe of all sinners*. And the prodigall *1. Tim. 1.* childe confessed that he had sinned against heaven and against his Father, and was not worthy to be called his child.

The third fruit of his conversion is, that he excuseth our Saviour Christ, and giveth testimonie of his innocencie, saying, *But this man hath done nothing amisse*. Marke here : *Pilate* condemned Christ, *Herod* mocked him, all the learned Scribes and Pharisees condemned him, and the people crye away with him, let him be crucified : and among his owne disciples *Peter* denied him, and the rest ranne away ; there remaines onely this poore silly wretch vpo the crosse to give testimonie of Christ's innocencie whereby we learne, that God chooseth the simple ones of this world to overthrow the wisdom of the wise : and therefore we must take heede that we be not offended at the Gospel of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, this one theefe being converted had a better iudgement in matters concerning Gods kingdome, then the whole bodie of the Jewes. And by this all students may learne, that if they desire to have in themselves vpright iudgement in matters of religion, first of all they must become repentant sinners : and though a man have never so much learning, yet if hee be carried away with his owne blinde affections and lusts, they will corrupt and darken his iudgement. Men which worke in mines and coles pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out : Now every mans sinnes are the dampes of his heart, which when they take place, doe dimme the light of his iudgement and cast a mist over the minde, and darken the understanding and reason : and therefore a needfull thing it is, that men in the first place should provide for their owne conversion.

The fourth fruite of his repentance is, that he prayeth for mercy at Christ's hands, *Lord* (saith he) *remember me when thou comest into thy kingdome* : in which prayer we may see what is the property of faith. This thiefe at this instant heard nothing of Christ

but the scornings and mockings of the people, & he saw nothing but a base estate full of ignominy and shame, and the cursed death of the crosse; yet nevertheless hee now beleeueth in Christ; and therefore intreates for saluation at his hand: Hence wee learne, that it is one thing to beleue in Christ, and another to haue feeling and experience: and that euen then when wee haue no sence nor experience wee must beleue: for faith is the subsisting of things which are not seen: and Abraham alone hope did beleue vnder hope: and Job faith, though thou kill me yet will I beleue in thee. An Philosopher a man begins by experience, after which comes knowledge and beliefe: as when a man hath put his hand to the fire, and feelles it to bee hot; he comes to know thereby that fire burnes; but in diuinity wee must beleue though we haue no feeling: first comes faith, and after comes sence and feeling. And the ground our religion stands on is this, to beleue things neither seene nor felt, to hope aboue all hope, and without hope: in extremitie of affliction to beleue that God loueth vs, when hee seemeth to bee our enemy, and to perseuer in the same to the ende.

Heb. 11. 1.

Rom. 4. 18.

Iob 13. 14.

Luk. 23. 43.

The answer which Christ made to his prayers was, *This day shalt thou be with me in Paradise.* Wherby he testifies in the midst of his sufferings; the power which he had over the foules of men: and verifies that gracious promise; *Ask and ye shall receive; seek and ye shall finde; knock and it shall be opened vnto you;* and withall confutes the popish Purgatorie. For if any man should haue gone to that farged place of torment, then the thiefe vpon the crosse, who repenting at the last gaspe wanted time to make satisfaction for the temporall punishment of his sinnes. And by this conversion of the thiefe wee may learne, that if any of vs would turne to God and repent, wee must haue three things, I. The knowledge of our owne sinnes. II. From the bottome of our hearts we must I. Confesse and condemne our selues for them, and speake the worst that can bee of our selues; in regard of our sinnes. III. Wee must earnestly craue pardon for them; and call for mercie at Gods hands in Christ, withall reforming our liues for the time to come: if wee doe, wee giue tokens of repentance; if not, we may thinke what we will, but we deceiue our selues and are not truly conuerted. And here wee must be warned to take heede lest we abuse, as many doe, the example of the thiefe, to conclude thereby that wee may repent when wee will, because

because the thiefe on the crosse was conuerted at the last gaspe. For there is not a second example like to this in all the whole Bible: it was also extraordinarie. Indeepe sundrie men are called at the eleuenth houre, but it is a most rare thing to finde the conuersion of a sinner after the eleuenth houre, & at the point of the twelfth. This mercie God vouchsafed this one thiefe, that he might be a glasse in which wee might behold the efficacie of the death of Christ: but the like is not done to many men, no not to one of a thousand. Let vs rather consider the estate of the other thiefe, who neither by the dealing of his fellow, nor by any speech of Christ could be brought to repentance. Let vs not therefore deferre our repentance to the houre of death: for then we shall haue fore enemies against vs: the world, the flesh, the diuell, and a guiltie conscience, and the best way is before hand to prevent them. And experience shewes, that if a man deferre repentance to the last gaspe, often when he would repent hee cannot. Let vs take *Salomons* counsell, *Remember thy creator in the daies of thy youth, before the euill daies come.* If we will not heare the Lord when he calls vs, he will not heare vs when we call him. Eccle. 1. 1

The third signe was, the ecclipsing or darkening of the sunne from the sixt houre to the ninth. And this eclipse was miraculous. For by the course of nature the sunne is neuer eclipsed, but in the new moone: whereas contrariwise this eclipse was about the time of the pasche, which was alwaies kept at the full moone. Question is made touching the largeness of it: some moued by the words of *Luke*, who saith that darknesse was vpon the whole earth, haue thought that the eclipse was vniuersall ouer the whole world: but I rather thinke that *Saint Luke* meaning is, that it was ouer the whole Region or countrie of Iurie. For if such a wonder had happened ouer the whole world, all historiographers Greeke and Latine, and Astronomers, diligent obseruers of all eclipses, would haue made speciall mention thereof. And though some <sup>(a)</sup> writers say that it was ouer the whole earth, and that it was set downe in Record both by the Romanes, and Grecians, yet all their writings produce no more but this, that it was ouer Iurie and Galilee and the countries bordering neere vnto Luk. 23. 44.

The use of this miracle are manifold. *J. 1.* This darkening of the Sunne giues a checke to the Iewes for their crucifying of Christ: they were not ashamed to apprehend, accuse, and con-

demne him, yet this glorious creature the Sunne pulleth in his beames, being as it were ashamed to behold that, which they were not ashamed to do. II. It serues to signifie the great iudgement of God to come vpon the Iewes. For as when Christ suffered, darknesse was ouer all the land of Iury, and all the world besides had the light of the Sunne, so shortly after, *blindnes of minds* was ouer the whole nation of the Iewes, & all the world besides saw the sunne of righteousnesse shining vnto them in preaching of the Gospel. III. It serues to aduertise vs, that such as carry themselves towards Christ as the Iewes did, hauing nothing else in them but darknesse, & that they sit in *darknesse and shadow of death*; and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a dark dungeon can; who if they thus remaine, shall at length be cast into vnter darknesse. This being the state of all them that be forth of Christ, we must labour to be freed from this darknesse, that the day-starre may rise in our hearts, and shine vpon vs, and put life into vs. IV. This miraculous and wonderfull darkening of the Sun doth conuince the Iewes, that Christ whom they crucified was the Lord of glorie, and the Saniour of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could moue them to acknowledge him for that Messias, yet this one works of God doth as it were strike the nayle to the head, and stop all their mouthes. V. Besides this, whereas at the very instant when Christ was about to make satisfaction to the iustice of his Father for our sinnes, the Sunne was darkened: it teacheth vs first, to thinke of the passion of Christ, not as of a light matter, but as one of the greatest wonders of the world, at the sight whereof the very frame of nature was changed: secondly, to thinke of our owne sinnes, as the vilest things in the world, and that they deserue the intollerable wrath of God: considering that at the time when they were to be abolished, the course of nature even in the very heauens is turned vpside downe. *hns. diu. vol. d. v.*

The fourth signe is, the rending of the veile of the temple from the top to the bottome. The temple was diuided into two parts: the one more inward into which no man might come but the high priest, and that once a yeare; and it was called the holy of holies: the other was that where the people came and offered sacrifices vnto the Lord. Now that which parted the temple into these

1. Cor. 3. 15  
Mal. 4. 1. 2.

Isa. 8. 10.  
Luk. 1. 79.

1. Pet. 1. 19.

1. Cor. 13. 12.

1. Cor. 13. 12.

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1. Cor. 13. 12.

these two parts was called the veile, and at the time of Christs passion it was rent from the toppe to the very bottome. This hath diuers vses. I. The holy of holies signified the third heauen, where God sheweth himselfe in glorie and maiestie vnto his Saints: and the rending of the veile figureth vnto vs, that by the death of Christ heauen which was otherwise shut by our sinnes is now set open, and away made to enter thereto. II. It signifieth, that by the death of Christ wee haue without impediment, free access to come vnto God the Father by earnest praier in the name of Christ, which is a most vnspeakeable benefit. III. It signifieth, that by Christs death an ende is put to all ceremonies, to ceremoniall worshippe, and the sacrifices, of the old testament: and that therefore in the new Testament there remaineth one onely reall and outward sacrifice, that is, Christ crucified on the croisse: and the whole seruice and worship of God for outward ceremonies most simple and plaine. IV. The temple was the chiefe and one of the most principall prerogatives that the Iewes had: it was their glorie: that they had such a place wherein they might worship and do seruice to the true God: and for the temples sake God often spared them, and therefore *Daniel* praieth: *O Lord, beare the prayer of thy seruant, and his supplication, & cause thy face to shine vpon the Sanctuary that lieth wast, for the Lords sake.* Yet for all this, when they began to crucifie the Lord of life, their prerogatiues helps them not, nay they are deprived therof, and God even with his owne hand rends the veile of the temple in sunder, signifying vnto them, that if they forsake him, he will also forsake them. And so may we say of the Church of England. No doubt for the Gospels sake we haue outward peace and safety, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, and if wee haue no loue of Christ and his members, God will at length remooue his candle-sticke from vs, and vtterly deprive vs of this ornament of the Gospell, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore with all care and diligence shew forth our loue both to Christ himselfe and to his members, and adorne the Gospell which wee professe by bringing forth fruites worthe of it.

The fifth signe is the earthquake, whereby hard rockes were clouen a sunder. And it serues very fitly to signifie further vnto



Math. 27.  
53.

vs, that the sinne of the Iewes in putting Christ to death was so heauie a burden, that the earth could not beare it, but trembled thereat; though the Iewes themselves made no bones of it. And it is a thing to bee wondered at; that the earth doth not often in these daies, tremble and quake at the monstrous blasphemies and fearefull othes by the wounds and blood and heart of Christ, whereby his members are rent asunder, and he traiterously crucified againe. Secondly, the earthquake shewes vnto vs the exceeding and wonderfull hardnesse of the hearts of the Iewes, & ours also: they crucified Christ and were not touched with any remorse; and wee can talke and beare of his death, yea wee can say he was crucified for our sinnes: and yet are we nothing affected therewith, our hearts will not rend when as hard rockes cleaue asunder. Thirdly, the moouing of the earth, and the rending of the rockes asunder, may bee a signe vnto vs of the vertue of the doctrine of the Gospel of Christ: which is nothing else but the publishing of the passion of his death: which beeing preached shall shake heauen & earth, sea and land. It shall mooue the earthen, hard, & rockie hearts of men; and raise vp of meere stones and rockes children vnto *Abraham*. But the maine vse and end of this point is, to prooue that he that was crucified, was the true Messias the sonne of God: and therefore had the power of heauen and earth, and could mooue all things at his pleasure.

Agg. 2. 7.

Math. 27.  
53. 53

The first signe of the power of Christ is, that *graves did open*, and many bodies of the saints which slept arose, and came out of their graues after his resurrection, and went into the holy cittie; and appeared vnto many. The vse of this signe is this: it signifies vnto vs, that Christ by his death vpon the crosse did vanquish death in the grave, and opened it, and thereby testified that hee was the resurrection, and the life: so that it shall not haue euerslasting dominion ouer vs: but that he will raise vs vp from death to life, and to euerslasting glorie.

Mar. 15. 29.

The seauenth signe is the testimonie of the Centurion with his souldiours, which stood by to see Christ executed: *S. Marke* saith, when he saw that Christ thus crying gaue vp the ghost, hee said, *truly this was the Sonne of God*. Thus wee see it is an easie matter for Christ to defend his owne cause: let *Judas* betray him; *Peter* denie him, and all the rest forsake him, yet he can, if it so please him, make the Centurion that standeth by to see him executed, to testifie of his innocencie. But what was the occasion that

that moued him to giue so worthy a testimony? St *Matth* saith, it was feare, and that feare was caused, by hearing the loud try of Christ, and by seeing the earthquake and things which were done. And this must put vs in minde not to passe by Gods iudgements which daily fall out in the world, but take knowledg of them, and as it were, to fixe both our eyes on them. For they are notable meanes to strike and astonish the rebellious heart of man, and to bring it in awe and subiection to God. After that the two first captaines with their fifties commanding the Prophet *Elias* to come downe to king *Achaziah*, were consumed with fire from heauen: the king sent his third captaine ouer fiftie with his fifty to fetch him down: but what doth he it is said, he fell on his knee before *Elisha*, and besought him, saying, *O man of God, I pray thee, let my life and the liues of these fiftie seruants be precious in thine eyes.* But what was the cause why he praied thus? Surely he obserued what iudgements of God fell vpon his two former fellow captaines, *Behold*, saith he, *there came downe fire from heauen, & consumed the two former captaines with their fifties: therefore let my life be precious now in thy sight.* Thus laying to his owne heart, and making vse of Gods iudgements, he humbled himselfe and was spared with his fifty. And *Habucck* saith, *When I heard the voice, namely of Gods iudgements, rotted in the entrails of my bowels, and I trembled in myselfe that I might be safe in the day of the Lords: Now what this feare of the Centurion was, there is a further question, and it is very like that it was but a sudden motion or a certaine preparatiue to better things. For he was but an heathen man, & had as yet no knowledge of Christ, and whether he repented or not it is vncertaine: and we must not marvell at this, for there are many sudden motions in the very good, that vpon like occasions rise in the hearts of naturall men. When God plagued the land of Egypt, then *Pharaoh* sent for *Moses* and confessed that the Lord was righteous, but he and his people were wicked, and desired *Moses* to pray to God to take away the plague, who did so: but so soone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that cometh out of the water shaketh his eares, and yet returneth into it againe: so is the manner of the world, when crosses and calamities befall men, as sicknesse, losse of friends or goods, then with *Aha* they outwardly humble themselves and goe softly: they vse to frequent the place where the word is preached and Gods name called vpon:*

Mat. 27. 54.

1. Kin. 1. 11.

1. 2. 30.

Hab. 3. 16.

Exod. 9. 37.

and 34.

on: but alas; common experience shewes that these things are but fieses arising of sweeten and flattering motions in the heart. For so soon as the crosse is remooued, they returne to their old byas againe, and become as bad and as backward as euer they were: being like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, we (I say) must not quench them, but cherish and preserve them, remembering that the kingdome of heauen is like a graine of mustard seed, which when it is sowne is the least of all seedes: but afterward it groweth vp into a tree, that the fowles of the heauen may build their nests in it: & like to this are the first motions of Gods Spirit, and therefore they must be cherished and maintained.

And thus much for the seven signes of the power of Christs god-head. Now followes the second part of the triumph of Christ, which containeth signes of his victory vpon the crosse, notably expressed by Paul when he saith, *And putting out the hand writing of ordinances which was against vs, which was contrary to vs, do* *even now is our of the way, and fastened it vpon the crosse, and hath spoiled* *the principallities and powers, and hath made a shew of them openly, and* *hath triumphed over them in the same.* In which words he alludeth to the manner of heathen triumphs: for it was the custome of heathen Princes when they had gotten the victory over their enemies, first to raise a pillar of stone, or some great oke to be cut down, and set vp in the place of victorie, vpon which either the names of the chiefe enemies were set, or their heads were hanged; or words were written in the pillar to testifie the victory. This being done, there followed an open shew, in which first the conqueror prepares for himselfe a chariot of victory wherein he was himselfe to ride, and then the chiefe of his enemies bound and pinioned, were led openly after him. Now on the same manner vpon the crosse there was a pitched field; the Emperour on the one side was Christ; his enemies on the other side were the world, the flesh, hell, death, damnation, the diuell, and all his angels: all which; banding themselves against him were all subdued by him vpon the same crosse: and he himselfe gave two signes of his triumph; one was a monument of the victory, the other an open shew of his conquest. Now the monument of Christs victory was the crosse it selfe, whereon he hanged

the obligation or bill which was against vs. whereby Satan might have accused and condemned vs before God. For we must consider that God the Father is as a cradour, and we all debtors vnto him: he hath a bill of our hands which is the law, in that it giueth testimony against vs: first by the legal washings, which did shew and signifie that we were altogether defiled and vncleane: secondly by the sacrifices that were daily offered for propitiation for our sins. Now Christ was our surety, and paid every lotte of the debt which we should have paid, and requiring the acquittance, taketh the ceremoniall law, and the curse of the morall law, and naitles them to the crosse.

Furthermore in the shew of conquest, the chariot is the crosse likewise: for it was not only a monument of victory, but also a chariot of triumph. And the captiues bound to his chariot which follow Christ, are principalities and powers, that is, the diuell, and his angels, hell, death, and condemnation: all which are now were taken prisoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point serueth to aduance vs against all manner of sinne, and to make conscience of every good duty, if we will aright professe the Gospel of Christ: for when we sinne, we do as it were pull Christ out of his chariot of triumph, and vnto fathan bonds, and gine him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make fathan and sinne valiant and strong against himselfe, whereas Christ hath weakened him, and euen brui'd his head, is no better then to become an enemy to the crosse of Christ. Againe, hereby we are taught to pray vnto God that our blinded eyes may be opened, that we may discern the light of the passion of Christ. It is a wonder to see how men are carried away with a liking of vaine shewes, games, and enterludes: how they spend even whole daies in beholding them, and their money also, that they may come to the place where they are: oh the how exceedingly ought our hearts to be finished with this most admirable shew, in which the Sonne of God himselfe shines most gloriously in his chariot of triumph, and leades him and our most cursed enemies captiue, yea treateth them vnder his foot. This triumph is set forth vnto vs in the preaching of the Gospel, and may be scene of us all freely without money or meede. What wretched then shall we be, if we suffer our hearts to be filled with earthly

Phil. 3. 12.

earthly delights, and in the meane season have little or no desire to behold with the eyes of our minde this goodly spectacle that is to becene in the passion of Christ, that serves to renewe and refresh our soules to life eternall.

Thirdly, if Christ when hee was most weake and base in the eyes of men, did most of all triumph vpon the crosse, then euery one of vs must learneto say with the Apostle *Paul*, *God forbid that I should reioyce in any thing, but in the crosse of Christ Iesus our Lord.* That we may say this truly, first of all we must labour to haue the benefit of the crosse of Christ: not onely in the remission but also in the mortification of our sinnes: secondly, we must not be discomforted, but rather reioyce and triumph therein. A Christian man can neuer haue greater honour then to suffer for the Gospel of Christ when God calleth him therunto: and therefore Saint *Paul* setteth forth another most glorious shew which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the diuell, and are placed as it were on a theater: and in this conflict the beholders are men and Angels, yea the whole host of heauen and earth: the umpire or iudge is God himselfe, who will giue sentence of victorie on their side, and so they shall overcome. We must not hereupon thrust our selves into danger: but when it shall please God to call vs therunto, we must thinke our selves highly honoured of him. As when God sendeth some afflictions, or tribulation, or good name, or any other calamitie, we must not despair, or be ouergriued, but rather reioyce, and addresse our selves then with our Saviour Christ to make a triumph.

That much of Christs triumph, and the passion of his crosse, Now followeth the second degree of his humiliation in these words, *and he was buried.* Where we must consider these points: I. why it was needfull that Christ should be buried. II. who was the author of this buriall. III. the manner or preparation to his buriall. IV. the place and time where and when he was buried. Of these in order. For the first, the causes are many, but especially foure why Christ was to be buried. I. that the truth and certainty of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a fantastical death, or his body a fantastical bodie: for men vse not to bury a liuing but a dead man, nor a man in shew, but a true man. II. That his buriall might be vnto him a passage from the estate



of humiliation to the estate of exaltation, which began in his resurrection: and he could not have risen againe if he had not his first buriall. I H. that the outward humiliation in the forme of a female, which herophytes on him might be an humble way on him to the lowest degree of all: and therefore it was so sufficient that he should be crucified even to death, but being dead, he must bee also buried. I V. Christ was humbled that he might not only vanquish death on the cross, but overcome it in the manner of conquest: so that himselfe had overcome death, which it were, plucke him out of his owne tombe or grave. 19. 38 to 40

The authors of Christ's buriall were Joseph of Arimathea and Nicodemus, who came to Iesus by night, now considering them Mar. 15. 43.

and this their fact there were many things worthy to be considered. I. In this place to first of all they were disciples of Christ, and the difference betweene them and the other disciples. I. The other disciples though in number they were but 12 yet in the feast before his passion they openly followed him, but when Christ was to be arraigned, and the persecution of the Church of the new Testament began in his absence, they were deserters, they derided him, and there still stood away yet some of the first in the desert, these two secret disciples of our Saviour Christ, Joseph of Arimathea and Nicodemus take courage to themselves, and intreat of danger openly profess themselves to be Christs disciples, an honorable and brave buriall; God is alwaies opening their hearts and enabling them to do so. The like is to be done in all ages, since the passion of Christ in the Church of God, in which men zealous for the Gospel in peace, take him in prison in persecution, whereas we see others stand out against their enemies even unto death it selfe. The reason wherefore God will humble those his servants, which his constitution intended with great measure of graces, and compare with trials and strengthen the weak and feeble: and the same doubt will be found true among vs, if it should please God to send any on to triall in the Church of England. This serves to teach yet againe the necessity of those which are yet but weak among vs, and withall in our profession to carry a lowly taile and to shewe the basely of our felicity, and in the whole course of our lives to creep lowly by the ground, running on in fear and trembling, because the Lord oftentimes humbleth those that be strong, and giueth strength and strength to weak ones boldly to confesse his name. Secondly, whereas

. 91. 2. 38. 40

. 91. 22. 31

Mar. 15. 43.

Ioh. 19. 38.

. 91. 2. 38. 40

. 91. 2. 38. 40

. 12

whereas these two disciples have such care of the burial of Christ, we learne that it is our duty to bee carefull also for the honest and solemne burial of our brethren. The Lord himselfe hath commanded it; *I have said, and I will do it: I have said, and I will do it: I have said, and I will do it.* Also the bodies of men are the good creatures of God; yea the bodies of Gods children are the temples of the holy Ghost, and therefore there is good cause why they should be honestly laid in the earth.

Gen. 3. 19. And it was a curse and judgement of God vpon *Ismael* that he should not be buried, but like a straggler be drawn out and cast out of the gates of Ierusalem. And so the Lord threatens a curse vpon the *Amosites*, because they did not bury the king of Edom, but burnt his bones into lime. And therefore it is a necessarie duty, one neighbour and friend to looke to the honest buriall of another. Hence it followes that the practise of Spaine and Italy and all Popish countries, which is to keepe the parts of mens bodies and such like reliques of saints vnburied, that they may bee scene of men and worshipped, hath no warrant: dost they are, and to dost they ought to be returned.

Amos. 2. 3. Furthermore, the properties and vertues of both these men are severally to bee considered. And first to begin with *Ioseph*, he was a *gentleman*, a man of great account, authoritie, and reputation among the Iewes. It may seeme a strange thing that a man of such account would abase himselfe so much as to take downe the body of Christ from the crosse: It might haue bin an indignitie to him and a disgrace to his estate & calling: as we see in these daies, it would be thought a base thing for a knight or lord to come to the place of execution and take downe a thiefe from the hand of the hangman to burie him: but this noble Senator *Ioseph* for the love he bare to Christ, made no account of his estate and calling: neither did hee scorde to take vpon him so base an office, considering it was for the honour of Christ: where we learne, that if we truly loue Christ, and our hearts bee set to beleue in him, we will neuer refuse to performe the basest service that may be for his honour, nothing shall hinder vs. It is Luk. 23. 50, further said that he was a *good man and iust*: and also a *rich man*. And the first appeareth in this, that hee would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to finde the like man in these daies. From this example we learne these lessons: 1. that a rich man remaining a rich man may be a servant of God, & also be saved: for riches are the good blessing

blessing of God, and in themselves doe no whit hinder a man in  
 coming to Christ. But some will say, Christ himselfe saith, *It is*  
*easier for a (b) cable to goe through the eye of a needle, then a rich man* Math. 19.  
*to enter into the kingdom of heaven.* *Ans.* It is to be understood 24.  
 of a rich man, so long as hee steeleth with a confidence in his  
 wealth: but we know, that if a cable be untwisted and drawne in-  
 to small threads, it may be drawne through the eye of a needle:  
 so he that is rich let him denie himselfe, abase himselfe, and lay  
 aside all confidence in himselfe, in his riches and honour, and be  
 as it were, made small as twined thread, and with this good Sena-  
 tour *Ioseph* become the disciple of Christ, hee may enter into  
 the kingdom of heaven. But Christ saith in the parable that ri-  
 ches are thornes, which choake the grace of God. *Ans.* It is  
 true, they are thornes in that subject or in that man that portend  
 his trust in them, not in their owne nature, but by reason of the  
 corruption of mans heart, who makes of them his God. S. *John*  
 saith further, that *Ioseph* was a disciple of Christ, but yet a close dis- Ioh. 19. 38.  
 ciple for feare of the Iewes. And this shewes, that Christ is most  
 ready to rectifie them that come vnto him, though they come  
 laden with manifold wants. I say not this, that any hereby should  
 take boldnes to live in their sins, but my meaning is, that though  
 men be weake in the faith, yet are they not to be dismayed, but  
 to come to Christ, who refuseth none that come to him. *Does*  
*not hee to God* (saith S. *James*) *et hee build him vnto Iesus* Christ doth Iam. 4. 8.  
 not forsake any till they forsake him. *Ans.* Lastly, the holy Ghost  
 saith of him, that hee waited for the kingdom of God, that is, hee  
 did beleue in the Messias to come, & therefore did wait daily  
 til the time was come, when the Messias by his death and passion  
 should abolish the kingdom of sin & Satan, and establish his owne  
 kingdom throughout the whole world. The same is said of *Sime-*  
*on* that he was a good man & feared God, and waited for the co-  
 solation of Israel. This was the most principall vertue of all that  
*Ioseph* had, and the very root of al his goodnes & righteousness,  
 that he waited for the kingdom of God. For it is the proprietie of  
 faith, whereby we haue confidence in the Messias, to change our na-  
 ture, & to purifie the heart, and to make it bring forth workes of  
 righteousness. There be many among vs, that can talk of Christ's  
 kingdom, & of redemption by him, & yet make no conscience of  
 sin, & haue little care to live according to the Gospell which they  
 professe: and all is, because they doe not soundly beleue in the  
 Messias.

Messias, and they waite not for the kingdom of Heaven, and  
 therefore there is no change in them, but we for our parts must  
 labour to haue this assurance in the Messias with *Joseph*, and to  
 be satisfied with the second appearance, that thereby we may be made  
 new creatures, having the kingdom of Satan battered and bea-  
 ten downe, and the kingdom of God erected in our hearts.  
 Touching *Nichodemus* Master of the Law, that *he* wanted to see by  
 night, many men build upon this example, that it is lawfull to be  
 present at the Masses, so be it in the true belief as we keepe our  
 hearts to God: and indeede such men are like *Nichodemus* in  
 that they labour to burye Christ as much as they can, though  
 now after his resurrection he should not be buried againe. But  
 though *Nichodemus* durst not openly at the first professe the  
 shame of Christ, yet after his death when there is most danger the  
 which and by this means he reformeth his former action, and  
 doth this much of the persons that buried Christ. The third  
 thing to be obserued is the manner of Christs buriall, which  
 standeth in these foure pointes. First, they take downe his bodie  
 from the crosse. Secondly, they wind it. Thirdly, they lay it in a  
 tombe. Fourthly, the tombe is made sure. Of these in order.  
 First, *Joseph* taketh downe the bodie of Christ from the crosse  
 wherco he was executed, but marke in what manner: he doth  
 it not on his own head without leave, but he goeth to *Pilate* and  
 beseecheth the body of Christ, and craveth liberty to take it downe,  
 because the disposing of dead bodie was in *Pilate*'s hand, he be-  
 ing deputy at that time, wherby we learne, that in al our dealing  
 and actions (though they haue neuer so good an end) our dutie  
 is to proceede as peaceably with all men as may be, as *S. Iames*  
 1. 17. The wisdom that is from above is first pure, then peace-  
 able, gentle, &c. Against this we should be, that in all things which  
 concerne the authority of the Magistrate, and belong vnto him  
 by the rule of Gods word, we most attempt or doe whatsoeuer  
 we do by lawe. And by this we see what vnchurched courts they  
 take, that being private men in this bye Church, will notwithstanding  
 stand take vpon their to plant Churches without the leave  
 of the Magistrate being a Christian Prince. Having thus taken  
 the bodie of Christ downe, they goe on to wind it. And *Joseph*  
 for his part brought linnen clothes, and *Nichodemus* a mix-  
 ture of myrrour and aloes to the quantity of an hundred pounds  
 for the honourable buriall of Christ. His winding was in this  
 manner:

maner: they wrapped his body hastily in linnen cloathes, sweete  
 odours put thereon. Besides all this, in the Iewes burialls there  
 was embalming and washing of the bodie, but Christs body was  
 not (4) embalmed or washed, because they had no time to do it, Ioh. 19. 40.  
 Luk. 24. 1.  
 d P. Rem.  
 1. 1.  
 1. 14. seemes  
 to be decei-  
 ued in that  
 he puts  
 Christs bu-  
 riall for his  
 embal-  
 ming, and  
 his descen-  
 ding into  
 hell for his  
 buriall or  
 his lying in  
 the graue.  
 1. Cor. 15.  
 29.  
 for the preparation to the passeouer drew neere. And whereas  
 these two men burie Christ at their owne cost and charges, we  
 are taught to be like affected to the liuing members of Christ: he puts  
 when they want, we must releue & comfort them liberally and  
 freely. It may here be demanded, whether men may not be at  
 cost in making funerals, considering euen Christ himself is with  
 much cost buried. *Answer.* The bodies of all dead men are to be  
 buried in seemely and honest manner, & if they be honourable,  
 they may be buried honourably: yet now there is no cause why  
 mens bodies should be washed, annointed, and embalmed, as the  
 vse was among the Iewes: for they vsed embalming as a pledge  
 and signe of the resurrection; but now since Christs comming  
 we haue a more certen pledge thereof, euen the resurrection of  
 Christ himselfe, and therefore it is not requisite that we should  
 vse embalming and washing as the Iewes did. And the clause  
 which is specified in Saint *Matthew* is not to be omitted, that *Io-  
 seph* wrapped Christs body in a *cleane liuen cloath*: whereby we  
 learne, that howsoeuer the strange fashions fetcht from Spaine  
 and Italy are monstrous and to be abhorred: yet, seeing the bo-  
 die of a man is the creature of God, therefore it must be araid  
 in cleanly manner, and in *holy comelinesse*. *Paul* requires that the  
 minister of the Gospel in all things be seemely or comely: and  
 herein hee ought to bee a patterne of sobrietie vnto all men. Tit. 2. 3.  
 1. Tim. 3. 2.  
 Ioh. 19. 43.  
 Mat. 27. 60.  
 66.  
 Thirdly, after they haue wound the body of Christ, they lay it in  
 a tombe, and lastly they make it sure, closing it vp with a stone,  
 rolled ouer the mouth of it. Also the Iewes request *Pilate* to seale  
 it that none might presume to open it: besides, they set a band of  
 souldiers to watch the tombe, and to keepe it that his bodie be  
 not stolen away. Many reasons might bee alleadged of this  
 their dealing, but principally it came to passe by the providence  
 of God, that hereby he might confirme the resurrection of  
 Christ. For whereas the Iewes would neither be moued by  
 his doctrine nor by his workes and miracles to beleue, he cau-  
 seth this to be done, that by the certentie of his resurrection he  
 might conuince them of hardnesse of heart, and proue that he  
 was the Sonne of God.



Thus much of the manner of his buriall. Now followes the place where Christ was buried. In the place wee are to marke three things: first, that Christ was laid in *Iosephs* tombe, whereby we may gather the greatnes of Christs pouertie, in that he had not so much ground as to make himselfe a graue in: & this must be a comfort to the members of Christ that are in pouertie. And it teacheth them, if they haue no more but food and raiment, to be therewith content, knowing that Christ their head and king hath consecrated this very estate vnto them. Secondly, the tombe wherein Christ was laide was a new tombe wherein neuer any man lay before. And it was the speciall appointment of Gods prouidence that it should be so, because if any man had bene buried there aforetime, the malicious Iewes would haue pleaded, that it was not Christ that rose againe but some other. Thirdly we must obserue, that this tombe was in a garden, as the fall of man was in a garden, and as the apprehension of Christ was in a garden beyond the brooke Cedron. And here we must note the practise of a good man. This garden was the place of *Iosephs* delight and holy recreation; wherein he vsed to solace himselfe in beholding the good creatures of God; yet in the same place doth he make his owne graue long before he died: whereby it appeares, that his recreation was ioyned with a meditation of his end: and his example must be followed of vs. True it is, God hath giuen vs his creatures not onely for necessity, but also for our lawfull delight; but yet our duty is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to vse the blessings and creatures of God, and not at al to be bettered in regard of our last end by a further vse thereof.

The time when Christ was buried was the euening, wherein the sabbath was to begin according to the manner of the Iewes, which began their daies at sunn setting from euening to euening, according to that in Genesis: *the euening and the morning was the first day.* Now *Ioseph* cometh a litle before euening and beggeth the bodie of Christ and burieth it: where note, that howeuer we are not bound to keepe the sabbath so strictly as the Iewes were, yet when we haue any busines or worke to be done of our ordinarie calling, we must not take a part of the Lords sabbath to do it in, but preuent the time, and doe it either before as *Ioseph* did, or rather after the sabbath. This is litle practised in the world. Men thinke if they goe to the Church before and after

Ioh. 19. 41.

Gen. 3. 8.

Ioh. 18. 1.

Luka 3. 24.

Math. 27.

37.

after noone to heare Gods word, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must bee spent wholly in his seruice both by publike hearing of the word, and also by private reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was alwaies after his incarnation both God and man, considering he was dead and buried, and therefore bodie and soule were sundred, &c a dead man seemes to be no man.

*Answer.* A dead man in his kinde is as true a man as a living man: for though bodie and soule be not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counsell and good pleasure of God; and that as truely as man and woman remaine coupled into one flesh by a covenant of mariage, though afterward they bee distant a thousand miles asunder. And by vertue of this relation every soule in the day of iudgement shall be reunitied to his owne bodie, and every bodie to his owne soule. But there is yet a more straighter bond betweene the bodie and soule of Christ in his death and buriall. For as when he was liuing, his soule was a mean or bond to vnite his godhead and his bodie together: so when he was dead, his very godhead was a meane or middle bond to vnite the bodie and soule: and to say otherwise is to dissolue the hypostaticall vnion, by vertue whereof Christs bodie and soule though seuered each from other, yet both were still ioyned to the godhead of the Sonne.

*Demande.*

These and profit which may be made of Christs buriall is twofold: I. It serueth to worke in vs the buriall of all our sinnes. *Know ye not* (saith Paul) *that all who haue bene baptised into Christ, haue bene baptised into his death, and are buried with him by baptism into his death?* If any shall demand how any man is buried into the death of Christ, the answer is this: Every Christian man and woman are by faith mystically vnited vnto Christ and made all members of one bodie, whereof Christ is the head. Now therefore as Christ by the power of his godhead when hee was dead and buried, did overcome the graue and the power of death in his owne person: so by the very same power by meanes of this spirituall coniunction doth he worke in all his members a spirituall death and buriall of siane and naturall corruption. When the Israelites were in burying of a man, for feare of the

*Rom. 6. 3.*

2. King. 13.  
21.

souldiers of the Meabites, they cast him for haile into the sepulcher of *Elisha*. Now the dead man, so soone as he was downe, and had touched the body of *Elisha*, he remained and stood vpon his soere: so let a man that is dead in sinne be cast into the grave of Christ, that is, let him by faith but touch Christ dead and buried, it will come to passe by the vertue of Christs death and buriall that he shall be raised from the death and bondage of sinne to become a new man.

Isa. 57. 2.

Secondly, the buriall of Christ serues to be a sweete perfume of all our graves and burials: for the grave in it selfe is the house of perdition, but Christ by his buriall hath, as it were, consecrated and perfumed al our graves: and in stead of houses of perdition, hath made them chambers of rest and sleepe, yea beds of downe, and therefore howsoever to the eye of man the beholding of a funerall is terrible, yet if we could then remember the buriall of Christ: and consider how he thereby hath changed the nature of the grave, even then it would make vs to reioyce. Lastly, we must imitate Christs buriall in being continually occupied in the spirituall buriall of our sinnes.

*Pr. in  
Symb.  
Eras. in  
Collog.*

Thus much of the buriall. Now followeth the third and last degree of Christs humiliation: *He descended into hell*. It seemes very likely that these words were not placed in the Creede at the first, or (as some thinke) that they crept in by negligence, because above threescore Creedes of the most ancient Councils and Fathers want this clause: and among the rest the Nicence Creede. But if the ancient and learned Fathers assembled in that Council had bin perswaded, or at the least had imagined, that these words had beene set downe at the first by the Apostles, no doubt they would not in any wise have left them out. And an ancient writer saith directly, that these words, *he descended into hell*, are not found in the Creede of the Romane church, nor vsed in the Churches of the East: & if they be, that then they signifie the buriall of Christ. And it must not seeme strange to any that a word or twaine in proceesse of time should creepe into the Creede, considering that the originall copies of the booke of the old & new Testamēt have in the sundry (b) varieties of readings & (c) words otherwhiles which frō the margine haue crept into the text. Neither theles considering that this clause hath long continued in the Creede, & that by common cōsent of the Catholike Church of God, and it may carry a fit sense and exposition, it is not as some would

*Russ. in expo.  
for Symb.*

(b) *Varia  
lectiones.  
e Math. 27  
79.  
Jeremie for  
Zacharie.*

would haue it to be put forth.

Therefore that we may come to speake of the meaning of it, we must know that it hath foure vsual expositions, which we will rehearse in order, and then make choise of that which shall bee thought to be the fittest. The first is, that Christ soule after his passion vpon the crosse, did really and locallly descend into the place of the damned. But this seemes not to be true. The reasons are these. I. all the Euangelists, and among the rest Saint Luke, intending to make an *(d) exact narration* of the life and death of Christ, hauing set downe at large his passion, death, buriall, resurrection, and ascension, and withall, they make rehearsal of small circumstances, therefore no doubt they would not haue omitted Christ's locall descent into the place of the damned, if there had bin any such thing. And the end why they penned this historie was, that we might beleeue that Iesus is Christ the Sonne of God, and beleeuing, we might haue life euermouring. Now there could not haue beene a greater matter for the confirmation of our faith then this, that Iesus the Sonne of *Man* who went downe to the place of the damned, returned thence to liue in happinesse for ever. II. If Christ did goe into the place of the damned, then either in soule or bodie, or in his godhead. But his god-head could not descend, because it is euery where, and his bodie was in the grave. And as for his soule it went not to hell, but presently after his death it went to paradise, that is the third heauen, a place of ioy and happinesse. *Luke 23. 43. I thinke thou shalt be with mee in paradise* which words of Christ must bee vnderstood of his manhood or soule, and not of his god-head. For they are an answer to a demaund: and therefore vnto it, they must be sutable. Now the thiese seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: Lord, thou shalt shortly enter into thy kindome, remember me then, to which Christ answers (as the very words import) is thus much: I shall enter into paradise this day, and there shalt thou be with me. Now, there is no entrance, but in regard of his soule or manhood. For the god-head which is at all times in all places, can not bee said properly to enter into a place. Againewhen Christ saith, *thou shalt be with mee in paradise*, he doth intimate a resemblance which is between the first and the second *Adam*. The first *Adam* sinned against God, and was presently cast forth out of paradise. Christ the so-

cond *Adam* having made a satisfaction for sinne, must immediately enter into paradise. Now to say that Christ in soule descended locally into hell, is to abolish this analogie betweene the first and second *Adam*. III. *Ancient Councils* in their confessions and Creeds omitting this clause shew that they did not acknowledge any real descension, and that the true meaning of these words, *he descended*, was sufficiently included in some of the former articles, and that may appeare, because when they set downe it, they omit some of the former: as *Athanasius* in his Crede setting downe these words, *he descended*, &c. omits the buriall, putting them both for one, as he expounds himselfe (&) else where. Now let vs see the reasons which may bee alleaged to the contrarie.

*Obiect. 1.* Mat. 12. 40. The Sonne of man shall be three daies and three nights in the heart of the earth: that is, in hell. *Ans.* I. This exposition is directly against the scope of the place: for the Pharisees desired to see a *signe*, that is some sensible and manifest miracle: and hereunto Christ answers that he will giue them the signe of *Jonah*, which can not bee the descension of his soule into the place of the damned, because it was insensible: but rather his buriall, and after it his manifest and glorious resurrection. II. The heart of the earth may as well signifie the grave as the center of the earth. For thus *Tyrus*, bordering vpon the sea, is said to bee in the heart of the sea. III. This exposition takes it for granted that hell is seated in the midst of the earth: whereas the Scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define.

*Obiect. II.* Act. 2. 31. *Thou wilt not leave my soule in hell, neither wilt thou suffer thy holy one to see corruption.* *Ans.* These words can not procure any locall descent of Christ's soule. For *Peter's* drift in alleagding of them is, to prooue the resurrection, and hee saith expressely, That the words must bee vnderstood of the resurrection of Christ, verse 34. *Hee seeing this before, spake of the resurrection of Christ.* VVhat? namely the few words, *his soule was not left in hell.* &c. Now there is no resurrection of the soule, but the bodie onely, as the soule can not be said to fall, but the bodie. It will bee replied, that the word (*psyche*) can not signifie the bodie, and the word (*hades*) the grave. *Ans.* The first word signifies not onely the spirituall part of a man, the soule,

c. *Lid. de*  
*Chry. hom. 1*  
*or 2 in*  
*lymb.*

Ezech. 27. 4  
In corde mar-  
tium



soule, but also the whole person, or the man himselfe. *Rom. 13. 1.*  
*1. Cor. 15. 41.* And the second is as well taken for the grave, as  
 for hell. *Apoc. 20. 14.* Death and hades are cast into the lake of  
 fire. Now we cannot say, that hell is cast into hell, but the grave  
 into hell. And the very same word in this text, must needs have  
 this sense. For *Peter* makes an opposition betweene the grave  
 into which *David* is shut vp, and the hell out of which *Christ*  
 was delivered, verse 29. and 31. Againe, it will be said, that in this  
 text there be two distinct parts: the first of the soules coming  
 forth of hell, in these words, *Thou wilt not leave my soule in hell.* The  
 second, of the bodies rising out of the grave, in the next words:  
*neither wilt thou suffer my flesh to see corruption.* *Answ.* It is not so.  
 For flesh in this place signifies not the body alone, but the hu-  
 mane nature of *Christ*, as appeares verse 30. wlesse we shall say  
 that one and the same word in the same sentence is taken two  
 waies. And the words rather carrie this sense: *Thou wilt not*  
*suffer mee to continue long in the grave;* nay which is more,  
*in the time of my continuance there, thou wilt not suffer*  
*mee so much as to feele any corruption;* because *I am thy holy*  
*one.*

*Obiect. III. 1. Pet. 3. 19. Christ was quickned in spirit, by the*  
*which spirit he went and preached to the spirits which are in prison.*  
*Answ.* The place is not for this purpose. For by spirit is not  
 meant the soule of *Christ*, but his Godhead, which in the mini-  
 stery of *Noe* preached repentance to the old world. And I thinke  
 that *Peter* in this place alludes to another place in *Genes. 6. 3.*  
 where the Lord saith, *My spirit shall not abide in man, be-*  
*cause he is but flesh.* And if the spirit doe signifie the soule, then  
*Christ* was crucified either by his soule or in his soule. But nei-  
 ther is true. For the first, it cannot be said, that *Christ* was quick-  
 ned by his soule, because it did not loyner selfe to the bodie:  
 but the godhead ioyned them both. Neither was he quickned  
 in soule: for his soule died not. It could not die the first death,  
 which belongs to the bodie: and it did not die the second  
 death, which is a totall separation from God: onely it suffe-  
 red the sorrowes of the second death, which is the apprehen-  
 sion of the wrath of God; as a man may feele the pangs of  
 the first death, and yet nor die the first death; but here againe it  
 is to be noted that *Christs* soule should go to hell to preach, consi-  
 dering that it was never heard of, that one soule should preach to

another, especially in hell, where all are condemned, and in conscience convicted of their iust damnation, and where there is no hope of repentance or redemption: It will be answered, that this preaching is onely reall or experimentally, because Christ shewes himselfe thereto convince the vnbeliefe of his enemies; but this is flat against reason. For when a man is iustly condemned by God, and therefore sufficiently convicted: what neede the iudge himselfe come to the place of execution to convict him? And it is flat against the text. For the preaching that is spoken of here, is that which is performed by men in the ministry of the word, as Peter expounds himselfe, 1. Pet. 4. 6. *To this purpose was the Gospel also preached unto the dead; that they might be condemned according to men in the flesh; that they might live according to God in the spirit.* Lastly, there is no reason why Christ should rather preach and shew himselfe in hell, to them that were disobedient in the daies of Noe, then to the rest of the damned.

And this is the first exposition; the second followes. *Hee descended into hell*, that is, Christ descended into the grave, or was buried. This exposition is agreeable to the truth, yet is it not meete or convenient. For the clause next before, *hee was buried*, contained this point: and therefore if the next words following yield the same sence, there must be a vaine and needelesse repetition of one and the same thing twice, which is not in any wise to be allowed in so short a Creede as this. If it be said that these words are an exposition of the former, the answer is, that then they should be more plaine then the former. For when one sentence expoundeth another, the latter must alwaies be the plainer: but of these two sentences, *Hee was buried*, *hee descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be received.

Thirdly, others therbe which expound it thus, *He descended into hell*, that is, Christ Iesus, when he was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seizing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifieth the sorrowes and paines of hell, as *Haman* in her song vnto the Lord saith, *The Lord killeth and maketh alive, he bringeth downe to hell and raiseth up*, that is, he maketh men feele woe and miserie in their soules, even the pangs of hell, and after restoreth them. And *Dauid* saith, *The sorrowes*

of death compassed me, and the terrours of hell laid hold on me. This is Psal. 18. 5.  
 an vsuall exposition receiued of the Church, and they which ex-  
 pound this article thus, giue this reason thereof: The former  
 words, *was crucified, dead and buried*, doe containe (say they) the  
 outward sufferings of Christ: now because he suffered not onely  
 outwardly in bodie; but also inwardly in soule, therefore these  
 words, *he descended into hell*, doe set forth vnto vs his inward suffer-  
 ings in soule, when he felt vpon the crosse the full wrath of God  
 vpon him. This exposition is good and true, and whosoever will  
 may receiue it. Yet neuerthelesse it seemes not so fitly to agree  
 with the order of the former articles. For these words; *was cruci-  
 fied, dead and buried*, must not be vnderstood of any ordina-  
 rie death; but of a cursed death in which Christ suffered the full  
 wrath of God, even the pangs of hell both in soule and bodie;  
 seeing then this exposition is contained in the former words, it  
 cannot fitly stand with the order of this short Creed, vnles there  
 should be a distinct article of things repeated before.

But let vs come to the fourth exposition, *He descended into hell*,  
 that is, when he was dead and buried, he was held captive in the  
 grave, and lay in bondage vnder death for the space of three  
 daies. This exposition also may be gathered forth of the Scrip-  
 tures. Saint Peter saith, *God hath raised him vp*, (speaking of  
 Christ) *and loosed his sorrowes of death, because it was impossible that  
 he should be holden of it*. Where we may see, that betweene the  
 death and resurrection of Christ, there is placed a third matter,  
 which is not mentioned in any clause of the Apostles Creede,  
 saue in this: and that is his bondage vnder death, which com-  
 meth in betweene his death and rising againe. And the words  
 themselves doe most fitly beare this sence, as the speech of Ia-  
 cob sheweth, *I will goe downe into hell vnto my sonnes mourning*. And  
 this exposition doth also best agree with the order of the Creed, Gen. 37. 33.  
 first he was crucified and died, secondly he was buried, d. 1. the  
 thirdly grane.  
 laid in the grave, and was therein held in captivity and bondage  
 vnder death. And these three degrees of Christs humiliation,  
 are most fitly correspondent to the three degrees of his exalta-  
 tion. The first degree of his exaltation, *he rose againe the third day*,  
 answering to the first degree of his humiliation, *he died*: the  
 second degree of his exaltation, *he ascended into heauen*, answering  
 to his going downe into the grane, *was buried*: and thirdly his  
 sitting at the right hand of God (which is the highest degree of  
 his

his exaltation) answering to the lowest degree of his humiliati-  
on, *he descended into hell*. These two last expositions are common-  
ly receiued, and we may indifferently make choise of either: but  
the last (as I take it) is most agreeable to the order and words of  
the Creede.

Thus much for the meaning of the words. Now follow the v-  
ses. And first of all Christs descending into hell, teacheth every  
one of vs that professe the name of Christ, that, if it shall please  
God to afflict vs, either in bodie, or in minde, or in both, though  
it be in most grievous and tedious manner, yet must wee not  
thinke it strange. For if Christ vpon the crosse not onely  
suffered the pangs of hell, but after he was dead, death takes him  
and as it were carries him into his denie, or cabbins; and there  
triumpheth ouer him; holding him in captiuitie and bondage;  
and yet for all this was he the Sonne of God: and therefore when  
Gods hand is heauie vpon vs any way, we are not to despaire,  
but rather thinke it is the good pleasure of God to frame and fa-  
shion vs, that we may become like vnto Christ Iesus as good  
children of God. *David* a man after Gods owne heart was by  
*Sauuel* annointed King ouer Israel, but withall God raised vp  
*Saul* to persecute him, as the fowler hunteth the partridge in  
the mountaine, in so much that *David* said, there was but one  
step betweene him and death. So likewise *Iob* a iust man and  
one that feared God with all his heart, yet how heauily did God  
lay his hand vpon him; his goods and cattell were all taken a-  
way, and his children slaine, and his body stricken by Satan with  
loathsome byles from the sole of his foote vnto the crowne of  
his head; so as he was faine to take a potheard and scrape him-  
selfe sitting among the ashes. And *Isaiah* the seruant and Pro-  
phet of the most high God, when he was called to preach to Ni-  
nine, because he refused for feare of that great citie, God met  
with him, and he must be cast into the sea, and there be swal-  
lowed vp of a Whale, that so he might chastice him: and thus  
doth he deale with his owne seruants, to make them conforma-  
ble to Christ. And further, when it pleaseh God to lay his hand  
vpon our soules, and make vs haue a troubled and distressed  
conscience, so as we doe as it were struggle with Gods wrath as  
for life & death, and can finde nothing but his indignation sea-  
zing vpon our soules, which is the most grievous and perplexed  
estate that any man can be in: in this case how soeuer we cannot  
discerne

*Iob 2.8, 9.*

discerne or see any hope or comfort in our selues, wee must not thinke it strange, nor quite despaire of his mercie. For the Sonne of God himselfe descended into hell, and death carried him captiue, and triumphed ouer him in the graue; and therefore though God seeme to bee our vtter enemie, yet wee must not despaire of his helpe. In diuers Psalmes wee reade how *Dauid* was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his sinnes, so as his very bones were consumed within him, and his moisture was turned into the drought in sommer. This caused *Iob* to crie out that the arrowes of God were within him, and the venyme thereof did drinke vp his spirit, the terrours of God did fight against him, and the griefe of his soule was as waighy as the sand of the sea, by reason whereof he saith, that the Lord did make him a marke and a butte to shoote at, and therefore when God shall thus afflict vs, either in body or in soule, or in both, we must not alwaies thinke that it is the wrathfull hand of the Lord that begins to bring vs to vtter condemnation for our sinnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased euen vnto the lowest degree of humiliation that can bee, it is an example for vs to imitate, as Christ himselfe prescribeth: *Learn of me that I am meek and lowly.* And that we may the better doe this, we must learne to become nothing in our selues, that wee may bee all in all forth of our selues in Christ: wee must loath and thinke as basely of our selues as possibly may be in regard of our sinnes. Christ Iesus vpon the crosse was content for our sakes, to become a worme and no man, as *Dauid* saith, which did chiefly appeare in this lowest degree of his humiliation, when as death did as it were tread on him in his denne; and the same minde must likewise be in vs which was in him. The liking that wee haue of our selues must bee meere nothing, but all our loue and liking must bee forth of our selues in the death and blood of Christ.

And thus much of this clause, as also of the state of Christs humiliation. Now followeth his second estate, which is his exaltation into glorie, set downe in these words, *The third day he arose againe from the dead, &c.* And of it we are first to speake in generall, then



then in particular according to the severall degrees thereof. In generall the exaltation of Christ is, that glorious or happie estate, into which Christ entred after he had wrought the worke of our redemption vpon the crosse. And he was exalted according to both natures, in regard of his godhead, and also of his manhood. The exaltation of the godhead of Christ, was the manifestation of the glorie of his godhead in the manhood. Some will peradventure demaund, how Christs godhead can bee exalted, seeing it admits no alteration at all. *Ans.* In it selfe it cannot bee exalted, yet being considered as it is ioyned with the manhood into one person, in this respect it may be said to be exalted: and therefore, I say, the exaltation of Christs godhead is the manifestation of the glorie thereof in the manhood: For though Christ from his incarnation was both God and man, & his godhead all that time dwelt in his manhood, yet from his birth vnto his death, the same godhead did little shew it selfe, and in the time of his suffering did as it were lie hidde vnder the veile of his flesh, as the soule doth in the bodie when a man is sleeping, that thereby in his humane nature he might suffer the curse of the law, and accomplish the worke of redemption for vs, in the low & base estate of a seruant. But after this worke was finished, he began by degrees to make manifest the power of his godhead in his manhood. And in this respect his godhead may be said to be exalted. The exaltation of Christs humanitie stood in two things. The first, that he laide downe all the infirmities of mans nature, which he carried about him so long as he was in the state of a seruant, in that he ceased to be wearie, hungry, thirsty, &c. Here it may bee demanded, whether the wounds and skarres remaine in the body of Christ now after it is glorified. *Ans.* Some thinke that they doe remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no deformitie to the glorious bodie of the Lord, but are themselves also in him in some vnspeakeable manner glorified. But in deede it rather seemes to be a truth, to say that they are quite abolished, because they were a part of that ignominious & base estate in which our Sauour was vpon the crosse: which after his entrance into glorie he hid aside. And if it may be thought that the wounds in the hands and feete of Christ remaine to be seene, even to the last iudgment, why may we not in the same manner thinke that the veines of his body remaine emptied

*Obey. lib. de  
subst. find.  
C. 10. Br.*

emptied of their blood, because it was shed vpon the crosse?

The second thing required in the exaltation of Christs manhood is, that both his bodie and soule were beautified and adorned with all qualities of glorie. His minde was enriched with as much knowledge and vnderstanding as can possibly befall any creature, and more in measure then all men and Angels haue: and the same is to be said of the graces of the spirit in his will and affections: his body also was incorruptible, and it was made a shining body, a resemblance whereof some of his disciples saw in the mount: and it was indued with agility, to moue as well vpward as downward, as may appeare by the ascension of his body into heauen; which was not caused by constraint or by any violent motion; but by a property agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we must remember two caueats: first, that he did never lay aside the essentiall properties of a true bodie: as length, breadth, thicke-ness, visibility, locality which is to be in one place at once and no more; but keepeth all these still, because they serue for the being of his body. Secondly, we must remember that the gifts of glorie in Christs body are not infinite but finite: for his humane nature being but a creature, and therefore finite, could not receiue infinite graces and gifts of glory. And hence it is more then manifest that the opinion of those men is false, which hold that Christs body glorified is omnipotent and infinite, every way able to doe whatsoeuer he will: for this is to make a creature to be the Creator, *non breuissimū dūdō tādē, abhūcōdō*

Thus much of Christs exaltation in generall. Now let vs come to the degrees thereof; as they are noted in the Croide, which are in number three: I. *He rose againe the third day.* II. *He ascended into heauen.* III. *He sitteth at the right hand of God the Father almighty.* In the handling of Christs resurrection, we must consider these points: I. why Christ ought to rise againe: II. the manner of his rising: III. the time when he rose: IV. the place where: V. the vse thereof. For the first, it was necessarie that Christ should rise againe; and that for three speciall causes, First, that hereby hee might shew to all the people of God that hee had fully overcome death. For esse if Christ had not risen, how should we haue beene perswaded in our consciences, that he had made a full and perfect satisfaction for vs? may rather we should haue reasoned thus: Christ is not risen, and there-

therefore hee hath not overcome death, but death hath overcome him. Secondly, Christ which died, was the Sonne of God, therefore the author of life in selfe: and for this cause it was neither meete nor possible for him to be holden of death, but he must needs rise from death to life. Thirdly, Christs priesthood hath two parts: one to make satisfaction for sinne by his onely sacrifice vpon the crosse: the other to apply the vertue of this sacrifice vnto every beleuer. Now hee offered the sacrifice for sinne vpon the crosse, before the last pang of his death, and in dying satisfied the iustice of God: and therefore being dead must needs rise againe to performe the second part of his priesthood, namely to apply the vertue thereof vnto all that shall truly beleue in him, and to make intercession in heauen vnto his Father for vs here on earth. And thus much of the first point.

Now to come to the manner of Christs resurrection, five things are to be considered in it. The first, that Christ rose againe not as every private man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when hee rose from death, wee all, yea the whole Church rose in him, and together with him. And this point not considered, wee doe not conceiue aright of Christs resurrection; neither can wee reape sound comfort by it.

The second is, that Christ himselfe and no other for him, did by his owne power raise himselfe to life. This was the thing which he meant, when he said, *Destroy this temple, and in three daies I will build it up againe:* and more plainely, *I haue* (saith hee) *power to lay downe my life, and I haue power to take it up againe.* From whence wee learne diuerse instructions. First, whereas Christ raiseth himselfe from death to life, it serueth to prouoe that hee was not onely man, but also true God. For the bodie being dead, could not bring againe the soule and ioine it selfe vnto the same, and make it selfe aliuie againe; neither yet the soule that is departed from the bodie, can returne againe and quicken the bodie: and therefore there was some other nature in Christ, namely his godhead, which did re-vniue soule and bodie together, and thereby quickned the manhood. Secondly, if Christ giue life to himselfe being dead

in



Eph. 1.6.

Mat. 26. 61.

&amp; 27. 4.

Ioh. 10. 18.

in the grave, then much more now being alive and in heaven glorified, is hee able to raise vp his members from death to life. Wee are all by nature even starke dead in sinne, as the dead bodie rotten in the grave: and therefore our dutie is, to come to Christ our Lord by humble prayer, earnestly intreating him that hee would raise vs vp every day more and more from the grave of our sinnes to newnesse of life. Hee can of men dead in their sinnes, make vs alive vnto himselfe to live in righteousnesse and true holinesse all the daies of our life.

The third thing is, that Christ rose againe with an earthquake. And this serueth to prooue that hee lost nothing of his power by death, but still remained the absolute Lord and King of heaven and earth, to whome therefore the earth vnder his feete trembling doth him homage. This also prooeth vnto vs that Christ which lay dead in the grave, did raise himselfe againe by his owne almightie power. Lastly, it serueth to convince the keepers of the grave, the women which came to embalm him, and the disciples which came to the sepulchere, and would not yet beleue that he was risen againe. But how came this earthquake? *Ans.* Saint Matthew saith, there was a great earthquake. For the Angel of the Lord descended from heauen, &c. Math. 28.2. This shewes that the power of Angels is great, in that they can mooue and stirre the earth. Three Angels destroyed Sodome and Gomorrha. An Angell destroyed the first borne of Egypt in one night. In the host of Sennacherib one Angell slue in one night an hundredth fourescore and five thousand men. Of like power is the diuell himselfe to shake the earth, and to destroy vs all, but that God of his goodnesse limits and restraines him of his liberty: Well, if one Angell bee able to shake the earth, what then will Christ himselfe doe when he shall come to iudgement the second time, with many thousand thousands of Angels? oh how terrible and fearefull will his coming be! Not without cause, saith the holy Ghost, that the wicked at that day shall cry out, wishing the hills to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angel ministred to Christ, being to rise againe, in that he came to the grave and rolled away the stone, and sat vpon it. Where obserue, first how the Angels

Math. 4. 11.

of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiesty, and authoritie is not included within the bound of the earth, but extends it selfeuen to the heavens themselves and the hosts thereof, and that according to his humanity. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures: but the Angels of heauen most readily accept him as their soveraigne Lord and king: as in like manner they did in his temptation in the wilderness, and in his agonie in the garden. Secondly, that the opinion of the Papists and others, which thinke that the bodie of Christ went through the graue stone when he rose againe, is without warrant. For the end, no doubt, why the Angel rolled away the stone was, that Christ might come forth. And indeede it is against the order of nature that one bodie should passe through another, without corruption or alteration of either, considering that every bodie occupieth a place, and two bodies at the same instant cannot be in one proper place.

Furthermore it is said, that when the Angel sat on the stone, his countenance was like lightening, and his garment as white as snow: and this serued to shew what was the glory of Christ himselfe. For if the seruant and minister be so glorious, then endlesse is the glory of the Lord and master himselfe. Lastly, it is said, that for feare of the Angel, the watch-men were astonied, and became as dead men: which teacheth vs, that what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a band ofouldicoure to watch, lest Christ should by any meanes be taken away, yet all this auaileth nothing: by an Angel from heauen the seale is broken, the stone is remooued, and the watch-men at their win ends. And this came to passe by the prouidence of God; that after the watch-men had testified these things to the Iewes, they might at length be conuicted that Christ, whom they crucified, was the Messiah.

Mat. 27. 52.

The fifth and last point is, that Christ rose not alone, but accompanied with others: as Saint Matthew saith, that the graues opened, and many bodies of the Saints which slept arose, and came out of the graues, and went into the holy citie, and appeared vnto many after Christs resurrection. And this came to passe that the Church of God might know and consider that there is a reuiuing and quickning vertue in the resurrection of Christ, whereby he is able



able not only to raise our dead bodies vnto life, but also when we are dead in sinne, to raise vs vp to newnes of life. And in this very point stands a maine difference betwene the resurrection of Christ, and the resurrection of any other man. For the resurrection of *Paul* and *Paul* gaules to the raising of *Dionysius* and *Paul*, but Christ's resurrection avails for all that have beleaved in him; by the very same power whereby he raised himselfe, he raiseth all his members: and therefore he is called a *living stone*. And let vs marke the order observed in raising. First Christ riseth, and then the Saints after him. And this alone is palle to vnto the Scripture, which saith that *Christ is the first borne of the dead*. Now he is the first borne of the dead, in that he hath this dignity and privilege to rise to eternall life the first of all men. It is true indeed that *Lazarus* and sundry others in time rose before Christ, but yet they rose to live a mortall life, and to die againe: Christ he is the first of all that rose to life everlasting and to glory: never any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the *Saints of God*, not wicked men: wherby we are put in minde that the least children of God only are partakers of Christ's resurrection. Indeede both good and bad rise againe, but there is a great difference in their rising: for the godly rise by the vertue of Christ's resurrection, and that to eternall glory: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible iudge, and is to execute iustice on them. And they rise againe for this end, that besides the first death of the bodie they might suffer the second death, which is the pouring forth of the wrath of God vpon bodie and soule eternall. This difference is prouoed vnto vs by that which *Paul* saith, *Christ is the first borne of them that sleep*. Among the flowers such as had come, fields gathered some little quantity thereof before they reaped thereof, and offered the same vnto God, signifying thereby that they acknowledged him to be the author and giver of all increase: and this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, and this being but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and assurance of the resurrection of all the faithfull. When a man is cast into the sea, and all his body is vnder the water, there is nothing to be looked for but present death, but if he carry his head

Col. 1.18;

1.1.18

1.1

His bodie  
in the state  
in which  
he rose  
from the

1.1.18

2. Cor. 1.5.

16.

or 1.209A  
1.209B

about the water; there is good hope if a recovery: Christ himselfe is risen as a pledge that all he hath shall rise againe: he is the head vnto the Church, and therefore all his members must needs follow in their time. It may be demanded what became of the Saints that rose againe after Christs resurrection. *Ans.* Some thinke they died againe, but seeing they rose for this end to manifest the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ; and ascended with him to heauen.

*b* This is the manner of Christs resurrection. Now followes the time when he rose againe, and that is specified in the Gospels: *The third day he rose againe.* That faith our Saviour Christ vnto the Pharisees: *For he was three daies and three nights in the whales belly; so shall the Son of man be three daies and three nights in the heart of the earth.* And though Christ was but one day and two

*Math. 12.  
39.*

His abode  
in the graue  
was about  
38. houres:

pieces of two daies in the graue; for he was buried in the evening before the sabbath, and rose in the morning the next day after the sabbath; yet is this sufficient to verifie this saying of Christ: For if the analogie had stood in three whole daies; then Christ should haue risen the fourth day. And it was the pleasure of God that he should lie thus long in the graue; that it might be knowne that he was thoroughly dead; and he continued no longer, that he might not in his body see corruption. Again in his said, Christ rose againe in the end of the Sabbath, when the first day of the weeke began to dawne. And this very thing must be considered, as the

*Mat. 28. 1.*

real beginning of the new spiritual world, in which wee are made the fountes of God. And as in the first day of the first world, light was commanded to shine out of darkness upon the deeper; so in the first day of this new world, the sunne of righteousness riseth and giues light to them that sit in darkness, and dispelleth darkness that was vnder the old Testament. And heere let vs mark the reason why the Sabbath day was changed: For the first day of the weeke, which was the day following the Iewes sabbath, is our sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ; and therefore is called *the Lords day*. And it may not vnjustly be termed *(b) Sunday*, though the name came first from the heathen, because on this day the blessed sunne of righteousness rose from death to life.

*Apoc. 1. 10.  
(b) Hierome*

Let vs now in the next place proceed to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the most principal points of our religion. For as the Apostle saith;

Hee died for our sinnes, and rose againe for our iustificatiō, and againe, Rom. 4.25.  
 If Christ be not risen, then is our preaching vaine, and our faith is also 1. Cor. 15.  
 vaine. The proofes are of two sorts first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances  
 were either on the first day, or on the daies following. The ap-  
 pearances of Christ the same day he rose againe are five. And  
 first of all early in the morning he appeared to *Mary Magdalen*.  
 In this appearance diuine things are to be considered. The first,  
 of what note and quality the party was, to whome Christ appea-  
 red. *Answ.* *Mary magdalen* was one that had bin possessed with *Mar. 16. 9.*  
 seven diuels, but was deliuered, & became a repentant sinner, and  
 stood by, when Christ suffered, and came with sweet odours when  
 he was dead to embalme him. And therefore he is granted this  
 prerogative, that she should be the first that should testifie his  
 resurrection vnto men. And hence we learne, that Christ is re-  
 dy and willing to receiue most miserable wretched sinners, euen  
 such as haue bene vassals and bond slaves of the diuell, if they  
 will come to him. Any man would thinke it a fearefull case,  
 to bee thus possessed with diuels, as *Mary* was: but let all  
 those that live in ignorance, and by reason thereof live in sinne  
 without repentance, know this, that their case is a thousand  
 times worse then *Mary Magdalen* was. For what is an impen-  
 tent sinner? Surely nothing els but the castie and hold of the de-  
 uill both in body and soule. For looke as a captaine that hath ta-  
 ken some hold or skone, both rule and govern all therein, and  
 disposeth it at his wil and pleasure: euen so it is with a blind and  
 impenitent sinner; not one diuell alone, but euen legions of di-  
 uells possesse them, & rule their hearts, and therefore how soeuer  
 they may sooth themselves & say, all is well, for God is mercifull,  
 yet their case is far worse then *Mary* was. Now she would any be  
 free from this fearefull bondage: let the learne of *Mary Magdalen*  
 to follow Christ, & to seeke vnto him, & then albeit the diuell &  
 all his angels possesse their hearts, yet Christ being the strong  
 man, will come and cast them all out, and dwell there himselfe.  
 The second is, what Christ in his appearance said to *Mary*. *Answ.*  
 Hee said, Touch me not, for I am not yet ascended to my father. *Mary* no  
 doubt was glad to see Christ, & therefore looked to haue couerled  
 his familiarity with him: as there was woe before his death, but he  
 forbids her to touch him, that is, not to look to enioy his corpo-  
 ral presence as before, but rather to seeke for his spiritual presence

by faith considering he was shortly to ascend to his Father. For this cause when he appeared to his disciples, he stayed not long with them at any time, but onely to manifest himselfe vnto them, thereby to prooue the certenty of his resurrection. This prohibition shewes first of all, that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuits doe, who stand much vpon his outward forme and lineaments. Secondly, it overthroweth the popish crucifixes, and all the carved and molten images of Christ, wherein the Papists worship him. For corporall presence is not now required: therefore spirituall worship onely must be giuen vnto him. Thirdly, it overthrowes the reall presence of Christ in the Sacrament. Many are of the minde that they cannot receive Christ except they eate and drinke his bodie and blood corporally: but it is not much materiall whether wee touch him with the bodily hand or no, so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly consideration of Christ: so must we on the contrarie labour for the spirituall hand of faith, which may reach vp it selfe to heauen, and there lay hold on him. This is the very thing which Christ iniquateth vnto Mary in saying, *Touch me not.* And S. Paul faith, *Henceforth know we no man after the flesh, yea though we had knowen Christ after the flesh, yet now know we him no more.* that is, we know him no more as a man living among vs, and therefore he addeth, *If any man be in Christ, he is a new creature:* and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

1. Cor. 5. 19

The second appearance was to Mary Magdalen and to the other Mary, as they were going from the graue to tell his disciples: at which time Christ meeteth them, and bids them go tell his brethren that he is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to checke them for their vnbeleefe. For these women forooke him not at his death, but stood by and saw him suffer, and when he was buried they came to embalne him: but all this while what came of Christs disciples? Surely Peter denyed him, and all the rest fled away, euen Iames and Iohn the sonnes of thunder, saue that Iohn stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them to publish that to them which they by their calling ought aboue all other to haue published. Secondly this teacheth, that whereas

Math. 28. 9

Christ

Christ buildeth his kingdome and publisheth his Gospell by Apostles, Euangelists, Pastours, teachers, he can if it so please him, performe the same by other meanes. In this his second appearance, hee sed wake and silly women to publish his resurrection, and thereby shewes that he is not bound to the ordinary meanes, which now hee vseth. Thirdly, hee sent them to his disciples, to shew, that howsoever they had dealt vnfaithfully with him by forsaking him and denying him, yet hee had not quite forsaken them; but if they would repent and beleue, hee would receiue them into his loue and fauour againe, and therefore calleth them his brethen: saying *Go and tell my brethren*. This teacheth vs a good lesson, that howsoever our sinnes past are to humble vs in regard of our selues, yet must they not cut vs off or dismay vs fro seeking to Christ; yea even then when we are laden with the burden of them, wee must come vnto him, and he will ease vs. Fourthly; whereas silly women are sent to teach Christs disciples: which were schollers brought vp in his owne schoole, wee are admonished, that superiority in place and calling, must not hinder vs sometime to heare and to be taught of our inferiours. *Iob* saith, he neuer refused the counsell of his seruants: and *Namaan* the Syrian obeyed the counsell of a silly maid which aduised him to goe to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had beene with the Prophet, he obeyed the counsell of his seruants, that perswaded him to do all the Prophet had said: *Wash and be cleane*.

Mat. 16. 7.

2. King. 5.  
13.

Now after that the women are come to the disciples & make relation of Christs resurrection, the text saith, *Their words seemed as fained things vnto them*: neither beleued they them. Hence wee learne two things: the first, that men of themselves can not beleue the doctrine of Christian religion: it is a hard matter for a man to beleue fundrie things in the worke of creation. The temporall deliuerance of the children of Israel seemed to them as a dreame: and the resurrection of Christ seeme to Christs owne disciples seemed a fained thing. The second, that it is an hard thing truly and vnfaignedly to beleue the points of religion. Disciples brought vp in the schoole of Christ, and of ion care-hised in this very point of Christs resurrection, yet saide they to beleue it. This confuteth and condemneth our carnall gospellers, that make it the lightest and easiest thing that can be to beleue in Christ: and therefore they say their faith is so strong,

Luk. 24. 11

2. Cor. 13. 2



that they would not for all the world doubt of Gods mercie: whereas indeede they are deceived and have no faith at all, but blinde presumption.

The third appearance was on this manner. As two of Christs  
 Luk. 24. 13. disciples were going from Ierusalem to *EMMAUS* about threescore furlongs, and talked together of all the things that were done, Iesus drew neere & talked with them, but their eyes were holden that they could not know him: and as they went hee communed with them, and pruned out of the Scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, and their eyes were opened, and they knew him by breaking of bread, but he was taken out of their sight. In this notable appearance we may observe these foure points: The first, that Christ held their eyes that they could not know him: they saw a man indeed, but who he was, they could not tell. By this it is more then manifest, that the vse of our outward senses, as seeing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; and therefore euen in these things we must acknowledge the continuall goodnesse of God. Now if one man can not so much as discern another but by the blessing of Christ, then shall we neuer be able to discern the way of life from the way of death without him: & therefore we must pray vnto God that he would giue vs his holy spirit to enlighten the eyes of our vnderstanding, whereby we may be able to see & know the way that leadeth vnto life, & also to walke in the same. The second, that as Christ was in expounding the scriptures vnto them, their hearts burned within them. By this we learne, that howsoever the ministers of God publish the Gospel to the outward eares of men: yet it is the proper worke of Christ alone to touch and inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteousness & true holines: it is he only that baptizeth with the holy Ghost and with fire. And it further admonisheth vs, that we should heare the word preached from the mouth of Gods ministers with burning and melting hearts: but, alas, the ordinarie practise is flat contrary; mens eyes are droulie and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there followes but little profit.

The third thing is, that Christ did eate with the two disciples and was knowne of them in breaking of bread. It is very like that

that our Saviour Christ did in some speciall manner blesse the bread which he brake, whereby his disciples discerned him from others. And in like manner we must by blessing our meates and drinckes distinguish our selues, though not from such as are the seruants of God, yet from all vngodly and carelesse men. Many being silent themselves do make their children to giue thanks, and to blesse their meates: and indeede it is a commendable thing if it be done sometimes to nurture the childe; but for men to disburden themselves wholly of this duty is a fault. And it is a shame, that, that mouth which openeth it selfe to receiue the good creatures of God, should neuer open it selfe to blesse and praise God for the same. Therefore in this action of eating & drinking, let vs shew our selues followers of Christ, that as by blessing the same he was knowne from all other, so we may also hereby distinguish our selues from the prophane and wicked of this world. Otherwise what difference shall there be betweene vs and the very hogge that eates mast on the ground, but neuer lookes vp to the tree from whence it fells? And as Christ reuealed himselfe vnto his disciples, at that time when they caused him to eat meat with them, so let vs suffer Christ to be our guest, and let vs entertaine him in his members, and no doubt he will blesse vs, and withal reueale himselfe vnto vs. The fourth thing is, that hauing eaten, he is taken out of their sight. And this came to passe not because the body of Christ became spirituall, but because either he held their eyes as before, or he departed with celeritie and speede according to the properties of a bodie glorified.

The fourth appearance of Christ was to *Peter* alone, mentioned onely by Saint *Paul*, *He was seene of Cephas.*

1. Cor. 15. 5

The fifth appearance was to all the disciples together saue *Thomas*. In it we must consider three things, which are all effectuall arguments to prooue Christ's resurrection. The first, that he came and stood in the midst amongst them, the doores being shut. Now it may be demanded, how this could be? *Ans.* The Papists say, his bodie was glorified, and so passed through the dore; but (as I haue said) it is against the nature of a body, that one should passe through an other, as heate doth through a piece of yro, both bodies remaining entire & sound: therefore we may rather think, that whereas Christ came in, whē the dores were shut; it was either because by his mightie power he caused the dores to giue place, the disciples not knowing how: or else because he

Ioh. 20. 19.

altered the very substance of the doores, that his bodie might passe through, as he thickned the waters to carry his body when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became pliable vnto his commandement, then much more ought we to carrie our hearts conformable and pliant to the will of our Lord Iesus in all his commandements. The second point is, that when as the disciples thought Christ to haue bin a spirit, he to proooue the truth of his manhood, sheweth vnto them his hands and his feete, and the wound in his side, and calls for meate, & eates it among them. But it may be asked how this could be, considering that a glorified body hath no blemish, and needs not to eate, but is supported by God without meate; for if this be true in our bodies when they shall be glorified, then much more was it true in Christ. *Ans.* True it is, a glorified body hath no blemishes; but our Saviour Christ had not yet entred into the fulnes of his glory. If he had bin fully glorified, he could not so sensibly & plainly haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours he is content after his entrance into glory stil to retaine in his body some remnants of the ignominies and blemishes, which if it had pleased him, he might haue laid aside, he is also content to eate, not for neede, but to prooue that his body was not a body in shew but a true body. This teacheth vs two lessons: I. if Christ for our good and comfort be content to retaine these ignominious blemishes, then answerably euery one of vs must as good followers of Christ refferre the workes of our callings to the good of others, as *Paul* saith, *He was free from all men, yet he was content to become all things vnto all men, that by all means he might winne the more.* Secondly we learne, that for the good of our neighbour, and for the maintaineing of loue and charity, we must bee content to yeeld from our owne right, as in this place our Saviour Christ yeelds of his owne glory for the good of his Church.

1. Cor. 9. 19

The third point is, that he then gaue the disciples their Apostolicall commission, saying, *Goe and teach all nations*: of which three points are to be considered: the first, to whom it is given. *Ans.* To them all, as well to one as to another, and not to *Peter* onely. And this ouerthrowes the fond and forged opinion of the Papists concerning *Peters* supremacy. If his calling had bene about the rest, then he should haue had a special commission

sion above the rest: but one and the same commission is given alike to all. The second; that with the commission he giveth his spirit; for whom he appointeth to publish his will and word; them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therefore it is a defect, that they are set apart to be ministers of the Gospel of Christ, which have not received the spirit of knowledge, the spirit of wisdom, & the spirit of prophesie in some measure. The third point is; that in conferring of his spirit he useth an outward signe; for the same saith, *He breathed on them, and said, receive the Holy Ghost.* The reasons hereof may be these. First when God created Adam and put into him a living soule, it is said, *he breathed in his face.* And so our Saviour Christ in giving vnto his disciples the holy Ghost (both the same; to shew vnto them; that the same person that giveth life, giveth grace: & also to signifie vnto them that being to send them over all the world to preach his Gospel, he was as it were to make a second creation of man, by renewing the image of God in him which he had lost by the fall of Adam). Again, he breathed on them in giving his spirit, to put them in minde that their preaching of the Gospel could not be effectual in the hearts of their hearers, before the Lord doth breath into them his spirit; and thereby draw them to beleue: and therefore the spouse of Christ desireth the Lord to send forth his words and faith winds to blow on her garden, that the spices thereof may flow out. This garden is the Church of God; which desireth Christ to comfort her, and to powre out the graces of his spirit on her: that the people of God which are the herbs and trees of righteousness, may bring forth sweet spices, whose fruit may be for meate and their leaves for medicines.

Cant. 4. 16.

3. 107

Thus much for the five appearances of Christ the same day he rose againe: Now follow the rest of his appearances which were in the forty daies following, which are in number six. The first is mentioned by Saint *Iohn* in these words, *Eight daies after when the disciples were within; and Thomas with them; came Jesus when the doors were shut; and stood in the midst of them; and said, Peace be unto you.* In it we must consider two things: 1. the occasion thereof. 2. the dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in *Thomas* his absence; they told him that they had scene the Lord: both he made answer, *Except I see in his body the print of his nails, and put my hand*

Ioh. 20. 16.

band

hand into his side, I will not beleue. Now eight daies after, our Saviour Christ appeared againe vnto all the disciples, especially for the curing of *Thomas*: his vnbeleefe, which was no small sinne considering it contains in it three great finnes. The first is blindness of minde, for he had bene a hearer of our Saviour a long time, and had bin instructed touching the resurrection diuers times: he was also with Christ and saw him when he raised *Lazarus*, and had seene, or at least wise had heard the miracles which he did: and also he had heard all the Disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnesse of heart. When our Saviour Christ went to raise *Lazarus* that was dead, *Thomas* spake very confidently to him and said: *Let vs goe that we may die with him*, yet when Christ was crucified hee fled away, and is the longest from Christ after his resurrection, and when he is certainly told thereof, he will not acknowledge it or yeeld vnto it. The third is wilfulnes: for when the Disciples told him that they had seene the Lord, hee said flatly, that vnlesse he saw in his hands the print of the nailes, he would not beleue, and that which is worse then all this, hee continueth eight daies in this wilfull mind. Now in this exceeding measure of vnbeleefe in *Thomas*, any man, even hee that hath the most grace, may see what a masse of vnbeleefe is in himselfe, and what wilfulnes, and vntowardnes to any good thing, in so much that we may truly say with *David*, Lord, what is man, that thou so regardist him? And if such measure of vnbeleefe was in such men, as the Disciples were, then we may assure our selues, that it doth much more exceed in the common professors of religion in these daies, let them protest to the contrary what they will.

Now the cause of his vnbeleefe was this: he makes a law to himselfe that he will see and feele or else he will not beleue: but this is flat againe the nature of faith which consisteth neither in seeing nor feeling. Indeed in things naturall a man must first haue experience in seeing and feeling, and then beleue: but it is contrarie in diuinitie: a man must first haue faith, and beleue, and then comes experience afterward. But *Thomas* having not learned this, doth overshoot himselfe: and herein also many deceiue themselves, which thinke they haue no faith because they haue no feeling. For the chiefest feeling that we must haue in this life, must be the feeling of our sinnes and the miseries of  
this

Yoh. 11.

Ier. 2. 20.

Psal. 8.



this life: and though we haue no other feeling at all, yet we must not therefore cease to beleue.

In Christ's dealing with *Thomas* we may consider three actions. The first, that he speaks to *Thomas* alone, and answers him according to the verie words which he had spoken of him in his absence, and that word for word. And by this he laboured to ouerthrowe his vnbeleefe, and to conuince him, that being absent hee knew what he spake. And by this we learne, that though we want the bodily presence of Christ hee being now in heauen, yet he knoweth well what we say, and if need were could repeate all our sayings word by word: and if it were not so, how could it be true that we must giue an account of every idle word? Now this must teach vs, to looke that our speech be gracious according to the rule of Gods holy word. Secondly, this must make vs willing and readie to direct our prayers to Christ, considering he knoweth what we pray for, & heareth every word we speake. The second action is, that Christ condescends to *Thomas*, and giues him libertie to feele the print of the nailes, and to put his finger into his side. He might haue reiected *Thomas* for his wilfulness, yet to helpe his vnbeleefe, hee yeeldeth vnto his weakness. This shewes, that Christ is most compassionate to all those that vnfeignedly repent them of their sinnes and cleaue vnto him, although they doe it laden with manifold wants. *David* saith, that the Lord hath compassion on all them that feare him, as a father hath compassion on his children: and hee addes the reason, *For he knoweth of what we are made.* And the Prophet *Isay*, *He will not break the bruised reede, and smoking flax he will not quench.* When a child is very sicke, in so much that it cannot vp al the meate which it taketh, the mother wil not be offended thereat but rather pitie it. Now our Saviour Christ is ten thousand times more mercifull to them that beleue in him, then any mother is or can be. The third action is, that when *Thomas* had seene and felt the wounds, Christ resumed his faith, whereupon hee brake forth and said, *My Lord and my God.* In which words he doth most notably bewaile his blindness and vnbeleefe: and as fire that hath bin smothered, so doth his faith burst forth and shew it selfe. And in this example of *Thomas* we may see the state of Gods people in this life. First, God giueth them faith, yet afterward for a time he doth as it were, hide the same in some corner of their hearts, so as they haue no feeling therof, but thinke

thinketh themselves to be void of all grace: and this he doth for no other end but to humble them: and yet againe after all this, the first grace is further requested and renewed. This dealt the Lord with *David* and *Satan* (for where as he was a penitent of *Scapto* tise, and therefore a holy man of God; we may not thinke that he was wholly forsaken,) with *Peter*, and in this place with *Thomas*. And the experience of this shall every seruant of God finde in himselfe.

Ioh. 11.

The second appearance of Christ was to seven of the disciples as they went on fishing, in which he giues three testimonies of his godhead; and that by death his power was nothing diminished. The first, that when the disciples had fished all night and caught nothing, afterward by his direction they catch fish in a bounden; and that presently. This teacheth vs, that Christ is a soveraigne Lord ouer all creatures, and hath the disposing of them in his owne hands: and that if good successe follow not when men are painefull in their callings, it is because God will prepare and make them fit for a further blessing. Christ comes in the morning and giues his disciples a great draught of fish yet before this can be, they must labour all night in vaine. *Ioseph* must be made ruler ouer all Egypt, but first he must be cast into a dungeon where he can see no sunne nor light, to prepare him to what he is to be. And *David* must be king ouer Israel, but the Lord will prepare him thereto by raising vp *Sau* to persecute him. Therefore when God sendeth any hinderances vnto vs in our callings, we must not despaire nor be discouraged, for they are the meanes whereby God maketh vs fit to receiue greater blessings at his hands either in this life or in the life to come. The second is, that the net was vnbroke, though it had in fe great fishes to the number of an hundred fiftie three. The third, that when the disciples came to land, they saw hot coles and fish laid thereon and bread. Now some may aske, whence was this foode? *Ans.* The same Lord that was able to provide a Whale to swallow vp *Iouan*, and so to save him; and he that was able to provide a fish for *Peter* single with a peece of twenty pence in the mouth; and to make a little bread and a few fishes to feede so many thousands in the wilderness: the same also doth of himselfe provide bread and fishes for his disciples. This teacheth vs, that not onely the blessing, but also the very hauing of meate, drinke, apparel is from Christ; and hereupon all states of men, even the kings

kings of the earth are taught to pray that God would giue them their daily bread. Againe, when we sit downe to eate and drinke, this must put vs in minde that we are the guests of Christ himselfe, our food which we haue comes of his mercie gift, and he it is that entertaines vs, if we could see it. And for this cause we must soberly and with great reuerence in feare and trembling vs all Gods creatures as in his presence. And when we eate and drinke, we must alwaies looke that all our speech be such as may besome the guests of our Lord and Saviour Iesus Christ. Visually the practise of men is farre otherwise; for in feasting many take liberty to surfet, and to be drunke, to sweare, and to blaspheme: but if we serue the Lord, let vs remember whose guests we are, and who is our entertainer, and so behaue our selues as being in his presence, that all our actions and words may tend to his glory.

The third appearance was to *Iames*, as Saint *Paul* recorde. 1. Cor. 15. 7. death, although the same be not mentioned in any of the Evangelists.

The fourth was to all his disciples in a mountaine, whither he had appointed them to come.

The fifth and last appearance was in the mount of Oliues, when he ascended into heauen. Of these three last appearances because the holy Ghost hath onely mentioned them, I omit to speake, and with the repeating of them, I let them passe.

Thus much of the appearances of Christ after his resurrection: the witnesses thereof are of three sorts: I. Angels. II. women that came to the grane, to embaulme him: III. Christs owne disciples who did publish and preach the same, according as they had seene and heard of our Saviour Christ, and of these likewise I omit to speake, because there is not any spechall thing mentioned of them by the Evangelists.

Now follow the vses, which are two-fold, some respect Christ, and some respect our selues. Vsos which concerne Christ are three: I. whereas Christ Iesus being starke dead rose againe to life by his owne power, it serueth to prooue vnto vs that hee was the Sonne of God. Thus *Paul* speaking of Christ saith, that he was declared mightily to be the Sonne of God, touching the spirit of sanctification by the resurrection from the dead. And by the mouth of *Dauid* God said, *Thou art my Sonne, this day haue I begotten thee.* Which place must bee vnderstood not so much of the eternal generation

generation of Christ before all worlds, as of the manifestation thereof in time after this manner. *This day*, that is, at the time of thine incarnation; but especially at the day of thy resurrection; *hinc I beginneth*, that is, I have made manifest that thou art my Sonne: so is this place expounded by Saint Paul in the Acts. Secondly, Christ rising from death by his owne power, proves vnto vs evidently, that he is Lord over all things that are: and this vs S. Paul makes hereof, for saith he, *Christ therefore died that he might be Lord, both of the dead and of the quick.* And indeed whereas he rose againe on this manner, he did hereby shew himselfe most plainly to be a mightie prince over the grave, death, hell, and condemnation, and one that had al sufficient power to overcome them. Thirdly it proves vnto vs, that he was a perfect priest, and that his death and passion was a perfect satisfaction to the iustice of God for the sinnes of mankind. For where as Christ died, he died for our sinnes: now if he had not fully satisfied for them all (though there had remained but one sin for which he had made no satisfaction) he had not risen againe: but death which came into the world by sinne, and is strengthened by it, would haue held him in bondage: and therefore, whereas he rose againe, it is more then manifest, that he hath made so full a satisfaction that the merit thereof doth and shall counteruaile the iustice of God for all our offences. To this purpose Paul saith,

2. Cor. 15. 6 *If Christ be not risen againe; your faith is vaine, and you are yet in your sinnes,* that is, Christ had not satisfied for your sinnes, or at least you could not possibly haue knowne that he had made satisfaction for any of them, if he had not risen againe.

The vses which concerne our selues, are of two sorts: comforts to the children of God, and duties that are to be learned and practised of vs all. The comforts are especially three. First, Christ's resurrection serueth for the iustification of all that beleene in him, euen before God the Father: as Paul saith, *Christ was giuen to death for our sinnes, and is risen againe for our iustification* which words haue this meaning: when Christ died, we must not consider him as a private man, as we haue shewed before, but as one that stood in the stead and roome of all the elect: in his death hee bare our sinnes and suffered all that wee should haue suffered in our owne persons for euer, and the guilt of our offence was laid vpon him: and therefore *Esay* saith: *hee was numbered among the wicked.* Now in his rising againe, he freed and disburdened

ned himselfe not from any finnes of his owne, because he was without sinne, but from the guilt and punishment of our finnes imputed vnto him. And hence it comes to passe, that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleeuing, haue their owne finnes not imputed vnto them, and his righteousness imputed.

Secondly, the resurrection of Christ serueth as a notable meane to worke inward sanctification, as Saint Peter saith, *For as many as have received the lively hope by the resurrection of Iesus Christ from the dead.* And Saint Paul, *We are him* (saith he) *buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of his Father, so we also should walke in newnesse of life.* For if we be grafted with him in the similitude of his death, we shall bee also in the similitude of his resurrection. Which words import this much; that as Christ by the power of his owne godhead; freed his manhood from death and from the guilt of our finnes; so doth he free those that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead; that they may liue vnto God. In the naturall body, the head is the fountaine of all the senses and of motion; and therefore by sundry nerues disperfed through the body, the power of moouing and of sense is deui'd euen to the least parts; so as the hands and the foete mooue by meane of that power which cometh from the head; and so it is in the spirituall body of Christ, namely the Church; he is the head and the fountaine of life, and therefore he conueyeth spirituall life to euery one of his members: and that very power of his godhead whereby he raised vp himselfe when he was dead; he conueieth from himselfe to his members, and thereby raiseth them vp from the death of sin to newnesse of life. And looke as in a perfect body, when the head hath sense and motion; the hand that is of the same body hath also sense and motion convenient for it: So likewise Christ being the resurrection and the life; as there is spirituall life in him; so euery member of his shall feel in it selfe spirituall sense and motion, whereby it is raised vp from sinne and liueth vnto God. For the better conceiuing of this, we must consider two things; the outward meane of this spirituall life, & the measure of it. For the meane, if we will haue common water, we must goe to the well; and if we would haue water of life, we must giue to Christ, who saith, *If any man thirst, let him come unto mee and drinke.* Ioh. 7:37.

Now.



Now this wel of the water of life is very deep, and we have nothing to draw with; therefore wee must have our pipes and conduits to convey the same vnto vs, which are the word of God preached, & the administration of the Sacraments. Christ saith

Ioh. 5. 25. *The dead shall heare the voice of the Son of God; and they that heare it shall live;* where, by the dead is meant, not the dead in the grave; but those that are dead in sinne. And againe, Christ saith, the

Ioh. 3. 6. *words which I speake are spirit and life,* because the word of God is the pipe whereby he conueieth into our dead hearts spirit and life. As Christ when he raised vp dead men did onely speake the word, and they were made alioe: and at the day of iudgement by his very voice, when the trumpet shall blow, all that are dead shall live againe. So it is in the first resurrection: they that are dead in their sinnes, at his voice vttered in the ministry of the word shall rise againe. To goe further, Christ raised three from the dead, *Zairus* daughter newly dead: the widowes sonne dead and wound vp and lying on the hearse: *Lazarus* dead and buried and stinking in the grave & all this he did by his very voice: so also by the preaching of his word, hee raiseth all sorts of sinners, even such as haue lien long in their sinnes as rotting and stinking carrion. The Sacraments also are the pipes and conduits whereby God conueyeth grace into the heart, if they be rightly vsed, that is, if they be received in vnfained repentance for all our sinnes, and with a true and lively faith in Christ for the pardon of the same sinnes. And so, I take it, they are compared to flaggons of wine, which reuiue the Church being sicke and fallen into a fownd. As for the measure of life derived from Christ, it is but small in this life and given by little and little, as

Cant. 2. 4.

Ose. 6. 1. 2.

Eze. 37. 4.  
7. 8.

*Ose* saith, *The Lord hath spoiled us; and he will heale us; he hath wound us; and he will binde vs.* After two daies hee will reuiue vs, and in the third hee will raise vs vp, and we shall liue in his sight. The Prophet *Ezechiel* in a vision is carried into the midst of a field, full of dead bones, and he is caused to prophesie ouer them and say, *O ye drie bones, heare the word of the Lord: at the first there was a shaking, and the bones came to gither bone to bone; and then sinewes and flesh grew vpon them, and vpon the flesh grew a skinne. Then he prophesied vnto the wind at the second time, and they liued and stood vpon their feete; for the breath came vpon them, & they were an exceeding great army, of which I dare say is signified not onely the state of the Iewes after their captiui-*

ty, but in them the state of the whole Church of GOD. For these temporall deliverances signified further a spirituall deliverance. And we may here see most plainly, that God worketh in the hearts of his children the gifts and graces of regeneration by little and little. First, he giueth no more then flesh, sinewes and skin: then after he giueth them further graces of his spirit, which quickneth them and maketh them alive vnto God. The same also we may see in the vision of the waters that runne out of the Temple: First, a man must wade to the *ankles*, then after to the *knees*, and so to the *loynes*: then after the waters growe to a *river* that cannot be passed over: and so the Lord conuoyeth his graces by little and little, till at the last men haue a full measure thereof.

Ezec. 47. 3.  
45.

Thirdly, the resurrection of Christ serueth as an argument to proue vnto vs our resurrection at the day of iudgement. Paul saith, *If the spirit of Christ that raised up Iesus from the dead dwell in you, he that raised Christ from the dead, shall also quicken your mortal bodies.* Some will say, that this is to be desired, for all must rise again, as well the wicked, as the goodly. *And if I rise indeede, buryes the wicked rise not againe by the same cause that the goodly doe.* They rise againe by the power of Christ, not as he is a Saviour, but as he is a Iudge to condemne them: For God had said to *Adam*, at what time he should eate of the forbidden fruit, he should die the death, meaning a double death, both the first and the second death. Now then the vngodly rise againe, that God may inflict vpon them the punishment of the second death, which is the reward of sinne, that so Gods iustice may be satisfied: but the goodly rise againe by the power of Christ, they heare and redeeme, who raiseth them up that they may be partakers of the benefit of his death, which is to enioy both in body and soule the kingdom of heaven, which he hath so dearely bought for them.

Rom. 8. 11.

This much for the comfort. Now follow the duties, and they are also three. First, as Christ Iesus when he was dead rose againe from death to life by his owne power, so we by his grace, in imitation of Christ, must endeavour our selues to rise vp from all our sinnes both originall and actuall vnto newnesse of life. This is worthily set downe by the Apostle, saying, *we are buried by baptism into his death: that as Christ was raised up from the dead by the glorie of the Father, so we also should walke in newnesse of life.*

Duties.  
I

Rom. 6. 4.

and therefore we must endeavour our selves to shew the same power to be in vs every day, by rising vp from our owne personall sinnes to a reformed life. This ought to be remembred of vs, because howsoeuer many heare and know this point, yet very few doe practise the same. For (to speake plainly) as dead men buried would neuer heare though a man should speake neuer so loud: so vndoubtedly among vs there be also many liuing men, which are almost in the same case. The ministers of God may cry vnto them daily, & iterate the same thing a thousand times, and tell them that they must rise vp from their sins and leade a new life, but they heare no more then the dead carkeas that lieth in the graue. Indeepe men heare with their outward eares, but they are so farre from practising this duty, that many iudge it to be a matter of reproach and ignominie. And those which make any conscience of this dutie, how they are laden with nickenames and taunts, who knoweth not? I need not rehearse them: so odious a thing now adaies is the rising from sinne to newnesse of life. Sound a trumpet in a dead mans eares, he stirs not: and let vs cry for amendment of life till breath go out of our bodies, no man almost saith, What haue I done? And for this cause vndoubtedly, if it were not for conscience of that dutie which men owe vnto God, we should haue but few ministers in England. For it is the ioy of a minister to see the vnfaigned conuersion of his people: whereas, alas, men generally lie snorting in their corruptions, and rather goe forward in them still, then come to any amendment; such is the wonderfull hardness that hath possessed the hearts of most men. He which hath but halfe an eye may see this to be true. Oh! how exceeds Atheisme in all places, contempt of Gods worship, profanation of the Sabbath: the whoredomes and fornications, the crueltie and oppression of this age, crie to heauen for vengeance. By these & such like sinnes the world crucifies Christ againe: For looke as *Pilates* souldiours with the wicked Iewes tooke Christ and stripped him of his garments, buffeted him, and salue him; so vngodly men by their wicked behauiour strip him of all honour, and slay him againe. If any infidell should come among vs, and yeeld himself to be of our religion, after he had seene the behauiour of men, he would peraduenture leaue all religion: for he might say, surely it seems this God whom these men worship, is not the true God, but a God of licentious liberty: & that which is more, whereas

at all times we ought to shew our selues new creatures, & to walk worthy of our Sauour & redeemer, and therefore also ought to rise out of our sinnes, and to live in righteousness and true holines, yet we for the most part goe on still forward in sinne, and every day goe deeper then other to hel ward. This hath beene heretofore the common practise, but let vs now learne after the example of Christ, being quickned and reuiued by his grace, to endeaour our selues especially to come out of the graue of sinne, and learne to make conscience of euery bad action. True it is, a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue liberty to any to liue licentiously: for he that is free, is yet seruant. *1. Cor. 9. 11.* vnto Christ, as Paul saith: and therefore we must not enterprise any thing but that which may be a work of some good duty vnto God; to which end the Apostle saith, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life. Eph. 5. 14.* will not moue vs, yet let the iudgements of God draw vs hereunto: *Blessed is he (saith the holy Ghost) that hath part in the first resurrection: for as such the second death hath no power: where menton is made of a double death: the first is the separation of soule & body, the second is the eternall condemnation of soule and body in hell fire. Would we now escapeth the second death after this life? we must then labour in this life to be partakers of the first resurrection, & that on this manner: Looke what sinnes we haue liued in heretofore, we must endeaour to come out of them all, and leade a better life according to all the commandements of God. But if it be so that yee wil haue no care of your own soules, goe on hardly to your owne perill, and so yeshall be sure to enter into the second death, which is eternall damnation, but such*

Secondly, we are taught by the example of S. Paul to labour about all things, *to know Christ and the vertue of his resurrection. Phil. 3. 10.* And this we shall doe, when we can say by experience, that our hearts are not content with a formall and drowle profession of religion, but that we feele the same power of Christ whereby he raised vp himselfe from death to life, to be effectoall and powerful in vs, to worke in our hearts a conuersion from all our sins, wherein we haue lien dead, to newnesse of life, with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the word of God preached and taught with feare & trembling, hauing heard the word, we must meditate

meditate therein, and pray vnto God not onely publicly but privately also, intreating him that hee would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue liuen dead so long. And in so doing the Lord of his mercie, according as he hath promised, will send his spirit of grace into your hearts, to worke in vs an inward sense and feeling of the vertue of Christs resurrection. So dealt he with the two Disciples that were going to Emmaus; they were occupied in the meditation of Christs death and passion; and whiles they were in hearing of Christ who conferred with them, he gaue them such a measure of his spirit as made their hearts to burne within them. And

*Eph. 1. 19.* Paul praeth for the Ephesians; that God would enlighten their eyes, that they might see and feele in themselves the exceeding greatnesse of the power of God, which he wrought in Christ Iesus, when he raised him from the dead.

*Col. 3. 1.* Thirdly, as Saint Paul saith, *If we be risen with Christ, then we must seeke the things that are above.* But how and by what meanes

can we rise with Christ, seeing we did not die with him? *As we be risen with Christ thus.* The burges of a towne in the parliament house beareth the person of the whole towne, & whatsoever he saith, that the whole towne saith, and whatsoever is done to him, is also done to all the towne. So Christ vpon the crosse stood in our place, and bare our person, and what he suffered, we suffered; and when he died, all the faithfull died in him; and so likewise as he is risen againe, so are all the faithfull risen in him. The consideration whereof doth teach vs, that wee must not haue our hearts wedded to this world. We may vse the things of this life, but yet so as though we vsed them not. For all our loue and care must be for things above, and especially we must seeke the kingdome of God and his righteousnesse, peace of conscience, and ioy in the holy Ghost. We must therefore sue for the pardon of sinne, for reconciliation to God in Christ; and for sanctification. These are the precious pearles which we must seeke, and when we haue found them, we must sell all that we haue to buy them; and having bought them, we must lay them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation. Now followeth the second in these words, *He ascended into heauen* in the handling whereof we are to



consider these speciall points: I. the time of his ascension. I I. the place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was fourty daies after his resurrection, when he had taught his Disciples the things which appertaine to the kingdome of God. And this shewes that he is a most faithfull King ouer his Church, procuring the good thereof. And therefore *Esay* saith, *The gouernment is on his shoulder*: and the Apostle saith, he was more faithfull in all the house of God, then *Moses* was. Hence wee gather that whereas the Apostles changed the Sabbath from the seventh day to the eight, it was no doubt, by the counsell and direction of Christ before his ascension; and likewise in that they planted Churches and appointed teachers and meet ouerseers for the guiding and instruction thereof, we may resolue ourselues that Christ prescribed the same vnto them before his ascension: and for these and such like causes did he ascend no sooner.

Now looke what care Christ at his ascension had ouer his Church, the same must all masters of families haue ouer their households when God shall call them out of this world: They must haue care not onely that their families be well gouerned while they liue: but also, that after their death, peace, loue, and good order may be continued in their posterity. And therefore the Prophet *Esay* is sent to *Ezechias* King of Iudah; to bid him *set his house in order: for he must die*, signifying that it is the duty of a good master of a family, to haue care not onely for the gouernment of his house whilest he is aliue, but also that it may be well gouerned when he is dead. The same also must be practised of Gods Ministers: a part of whose fidelitie is this, that they haue not onely a care to feede their particular flockes while they are aliue, but also that they further provide for the people after their departure, as much as they can. Example whereof we haue in *Peter*, who saith, *I will endeavour alwaies that ye may be able alsa to haue remembrance of these things after my departure*.

The place of Christs ascension was, the mount of Oliues neere Bethanier and it was the same place from whence Christ went to Ierusalem to be crucified. One place serued to be a passage both to paine and torments, and also to glorie. This shewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingring sicknesses, as the dead palsie and such like; wherein they are

saine to lie many yeares without hope of cure, whereupon their beds which should be vnto them places of rest and ease, are but places of woe and misery. Yet may these men hence haue great comfort, if they can make good vse of their sicknesse: for the beds whercon they suffer so much torment, shall be places from whence they shall passe to ioy & happinesse. Again, there be many that for the testimony of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vse their afflictions well, their prisons shall be Bethanies vnto them: although they be places of bondage, yet God wil at length make them places of entrance to liberty. Many a man for the maintaining of faith and good conscience, is banished out of his country, & is saine to liue in a strange place among a people to whom he is vnknowne: but let him vse it well: for though it be a place of griefe for a time, as Bethany was to Christ when he went to suffer, yet God wil make it one day to be his passage into heaven.

Thus much of the place of his ascending. The third thing to be considered is the manner of Christs ascension: and it containeth three points. The first, that Christ being now to ascend, lifts vp his hands & blessed his disciples. In the Scripture are mentioned diuers kinds of blessings. The first when one man praieth to God for a blessing vpon an other: and this blessing do Kings & Princes bestow vpon their subiects, & parents on their children, and for this cause children are well taught to aske their fathers and mothers blessings, that they may pray to God to blesse them. There is another kind of blessing; when a man doth not only pray for a blessing, but also pronounceth it. This did the priests in the old Testament: and thus Melchisedech when he met Abraham blessed him, saying, *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinary dutie of the priests, prescribed by God himselfe: & therefore the very forme of words which they vsed is set downe after this manner, Num. 6. 23. *The Lord blesse thee, and keepe thee, the Lord make his face to shine vpon thee, etc.* The third kinde of blessing is, when a man doth not onely pray to God, and pronounce blessing, but by the spirit of prophecy doth foretell a particular blessing vpon any. Thus Isaac blessed Jacob and Esau, particularly foretelling both their estates. And Jacob blessed the twelue Patriarkes, by the same spirit, foretelling them what should befall them many hundred yeares after. Now our Sauour Christ did not blesse

his disciples any of these three waies: and therefore there remaineth a fourth kinde of blessing which he vsed, and that was after this manner: Christ in blessing his disciples did not onely pronounce or fore-tell a blessing that should come to his disciples; but did conferre and giue the same vnto them. For he is the fountaine and author of all blessings. And therefore *Paul* saith, Eph. 1. 3. that God the Father hath blessed vs in all spirituall blessings in Christ. Hence we learne, first that all those which deny themselves and flie to Christ, and put their affiance in him, shall bee freed from the curse of the law, and from the wrath of God, due vnto them for their sinnes, whatsoeuer they are. Secondly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesseth: & for this cause he saith, *Woe be vnto you, when all men speake well of you*: as if he should say, Luk. 6. 16. then you want the blessing of God. And we must remember, that when men shall curse vs for doing our dury, even then the blessing of God shall be vpon vs; and the curse causelesse shall not hurt. And God saith to *Abraham*, he will curse them that curse him. Thirdly, we learne that no witchcraft, nor sorcerie (which often are done with cursing) shall be able to hurt vs. For looke where Christ will blesse, there all the diuels in hell can neuer fasten a curse. This is found true by experience. For when *Balaam* the wizzard should haue cursed the people of Israel, and had assaied to doe it many waies, but could not, at length he said, *there is no sorcerie (d) against Iacob, nor faculty against Israel*. This is a notable comfort to the people of God, that witches and sorcerers, doe what they can, shall neuer be able to hurt them. It may be, that their bad practises may annoy mens bodies and goods; yet the Lord will turne all to a blessing vpon his seruants either in this life or the life to come.

Gen. 12. 3.

Num. 23.

The english translation being otherwise seemes to faile.

The second point is, that Christ went apart from his disciples, and ascended vpward toward heauen in their sight. For the right vnderstanding of this, sundry speciall points must bee obserued. The first, that the lifting vp of his body was principally by the mighty power of his godhead, and partly by the supernaturall propertie of a glorified body, which is to moue as well vpward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his disciples. The fourth, that he went locally

Math. 18.  
20.

by changing his place and going from earth to heaven, so as he is no more on earth bodily, as we are now on earth. It may bee objected, that Christ made a promise that he would be with his Church to the end of the world. *Ans.* That promise is to be vnderstood of the presence of his spirit, or godhead, not of the presence of his manhood. Again it may bee further alleadged, that if the godhead bee on earth, then must the manhood bee there also, because they are both vnited together. *Ans.* It is not true, that of two things conioyned, where the one is, there must be the other also. For the sunne it selfe, and the sun beames are both ioyned together, yet they are not both in all places together. For the bodie of the sunne is onely in the heavens, but the sunne-beames are also vpon the earth. The argument therefore followes not: Christs manhood sublists in that part which is euery where: *ergo* his manhood is euery where. And the reason is, because the sonne of God sublists not onely in his diuine nature, but also by it: whereas he doth not subliste at all by the manhood, but onely in it: for hee sublisted before all eternitie when the manhood was not. Nay rather because the manhood doth subliste by the person of the Sonne, therefore the person extends it selfe further then the manhood which is assumed and sustained by it, and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby *Peter* is a man, extends it selfe further then to *Peter*, namely to all other men: and the whitenesse whereby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

*Vide Thom-*  
*cont. a Gent.*  
*lib. 4. c. 49.*

Act. 19.

The third point is, that in the ascension a cloud tooke Christ from the sight of his disciples. And whereas he caused a cloud to come betweene their sight and himselfe, it signified vnto them that they must now bee contented with that which they had seene, and not seeke to know further what became of him afterwards: and the same thing is taught vnto vs also: we must content our selues with that which God hath revealed in his word, and seeke no further, specially in things which concerne God. For the like end in the giuing of the law in Sinai, God appeared in a cloud: and when he did manifest his glorie in the temple which *Salomon* made, a thicke cloud filled the same.

Exod. 19.9.

The fourth point to be considered, is concerning the witness

ses of his ascension, which were his owne disciples in the mount of Oliues at Bethanie, and none but they. Now it may bee demanded, why he would not haue all the whole nation of the Iewes to see him ascend, that so they might know that he was risen againe, and beleue in him? *Answer.* The reason may be this: it was his good pleasure that the points of faith and religion, whereof this article is one, should rather be learned by hearing, then by seeing. Indeepe Christs owne disciples were taught the same by sight, that they might the better teach others which should not see: whereas now the ordinarie meanes to come by faith, is hearing.

The vses to be made of Christs ascension, are of two sorts: some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascend vp into heauen, *so leade captiuitie captiue*; a most worthy benefit. By captiuitie is meant, first sinne and Satan, which did and doe leade men captiue into perdition: secondly death and the graue, which held him captiue and in bondage for the space of three daies. And he leades them all captiue two waies: first in himselfe, in that he beganne his triumph vpon the crosse, as I haue shewed, and continued the same till his very ascension: secondly in all his members, because by his mightie power beeing now ascended, he doth subdue & weaken the power of sinne and Satan, which he manifesteth every day by killing the corruption of their natures, and the rebelling of their flesh. But it may bee demanded, how Christ doth leade his enemies captiue, considering the Deuil reignes euery where, and the world, and death and hell? *Answer.* Christs victorie over his and our enemies hath five degrees. First, it is ordained by God, secondly it is foretold, thirdly it is wrought, fourthly it is applied, lastly it is accomplished. The ordaining of it was before all worlds; the foretelling of it was in all the ages of the old Testament: the working of it was vpon the crosse, and afterward the applying hath bin since the beginning of the world more or less; and it is onely in part in this life: that while Christ is in bruising of the head of Satan, he againe may bruiſe his heele: the accomplishment shal not be before the last iudgement. From this great benefit bestowed on Gods Church, there are many duties to be learned. First here is an instruction for all ignorant persons and impenitent sinners, which abound among vs in euery place. Who-



Whosoever they be, that live in the blindness of their mindes, & hardnells of their hearts: they must know this, that they are captiue and bond-slaves of sinne and Satan, of hell, death, and condemnation: and let no man flatter himselfe of what state or degree soever he be (for it is Gods truth) if he haue nor repented of all his sinnes, he as yet is no better then a seruant or vassall, yea a very drudge of the diuell. Now then, what wilt thou doe in this case? The best thing is, to lay to thy heart this benefit of Christ. He is ascended vp to heauen to leade captiue and to vanquish the deuill and all his Angels, vnder whom thou liest bound; and that not onely in himselfe, but in his members. Now then if thou wilt become a true member of Christ, he will free thee from all bondage. Therefore take heede how thou continuest longer in thy old sinnes, and in thy grosse ignorance: and seeing Christ hath made a way to libertie, let vs seeke to come out of this spirituall bondage: he is ascended for this ende and purpose to free vs from it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foote in a darke dungeon, and the keeper comes and sets open the prison doore, and takes off his bolts, and bids him come out; if hee refuse and say that he is well: may it not be thought that hee is a made man, and will any beforie for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of sinne and Satan, and Christ it is who is ascended into heauen to vnloose them of this bondage: he hath set open the prison dore, and hath vnlocked our fetters; if we refuse to come out, and lie still in our sinnes, there remaineth nothing for vs but everlasting thraldome. Let vs therefore in the feare of God, if we haue care of our own souls, receiue & embrace this benefit which redolis vnto vs by Christs ascensio.

Secondly, in that Christ is ascended to heauen to leade captiue sinne and Satan, here is a good consolation for all those that are afflicted in conscience for their sinnes. There is no man in this case, but hee hath great cause to feare; yet must he not be discouraged. For Christ by his ascension like a noble captaine hath taken sinne and Satan prisoners, and hath pinnioned them fast, so as all the power they haue, is in Christs hand: and therefore for this cause although they are suffered to exercise & afflict vs, yet by his grace they shall neuer be able to preuaile against vs. Therefore we may safely cast our care vpon God, & not feare ouermuch.

uermuch. Hence also we may learne a third dotie. There is no man that knoweth what sinne meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with *Paul* that he is sold vnder sinne, and in regard thereof will crie out with him also, *O wretched man that I am, who shall deliuer me from this bodie of death?* yea it will make his heart to bleed within him. Now what shall hee doe in this case? surely let him remember the end of Christs ascension, which is to vanquish & subdue the rebellion of his nature, and labour to feele the benefit thereof: and then he shall no doubt find that Christ will *dissolue in him the works of the deuill, and tread Satan* 1. Ioh. 3. 8.  
Rom. 16. 20  
*under his feet.* And thus also those that feele in themselves the law of their members rebelling againe the law of their minde, must come to Christ, and he will helpe and free them.

The second benefit of Christs ascension is, that he ascended vp to heauen to bestow gifts vpon his Church, as it is said in the place before mentioned. He ascended vp on high, &c. *he gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching, and prophetic, and all other gifts needfull for the good of his Church. The consideration of this, that Christ who is the fountaine of grace, and in whom are hid all the treasures of wisdom and knowledge, should bee mindefull of vs and vouchsafe such speciall fauour to his church, must cause euery one of vs who haue receiued any gift of God (as there is no man but he hath receiued his portion) to bee humbled in his owne eyes for the same. There is no cause why we should be proud of our gifts; seeing we haue nothing, but that which we haue receiued. For to this end Christ ascended, to giue gifts vnto men, and therefore our gifts whatsoeuer they bee, are not our owne, but we had them from Christ, and we are stewards of them a while, for the good of others. The more the Lord giueth to a man, the more he requireth at his hands: & as for such as hauing good gifts abuse the same, their sinne is the more grievous, and their danger the greater. Men of great gifts vnles they vse them aright with humbled hearts, shal want Gods blessing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the low vallies, by the streames of waters passing through them, are very fruitfull: and the gifts of God ioyned with a swelling heart are fruitlesse, but ioyned with loue and the grace of humilitie, they edifie.

Secondly,

Secondly, if Christ ascend vp to heauen to giue gifts vnto men; here we may see how many a man and woman in these our daies are ouerseen, in that they pleade ignorance; and say that they hope God will haue them excused for it; seeing they are not learned: they haue dull wits, and it is not possible to teach them now; they are past learning: and hereupon they presume they may liue in grosse ignorance, as blinde almost in religion as when they were first borne. But marke, I pray you, who it is that is ascended vp to heauen; namely Christ Iesus our Lord, who made thee of nothing. Now was he able to giue thee a being, when thou wast not, and is he not likewise able to put knowledge into thy soule, if so be thou wilt vse the meanes which he hath appointed? and the rather; seeing he is ascended for that end: but if thou wilt not vse the meanes to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation; and thou bringest confusion vpon thine owne head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance shall excuse none: it will not stand for payment at the day of iudgement. Christ is ascended to this end to teach the ignorant, to giue knowledge and wisdom vnto the simple, and to giue gifts of prophecie vnto his ministers, that they may teach his people. Therefore, I say againe, let such as be ignorant vse the meanes diligently, and God will giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his church? what, is Christs hand now shortned? vndoubtedly we may resolue our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sins that they are not imploied. The fountaines of learning the Vniuersities, though they are not dammed vp, yet they streame not abroad as they might. Many there be in them indued with worthy gifts for the building of the Church, but the couetousnes of men hindereth the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophecie, the gift of tongues, of wisdom, & knowledge: the duty of euery man is, especially of those which liue in the schooles of learning, to labour by all meanes to increase, cherish, and pre-

2. Tim. 1. 6. *serue their gifts, and as Paul exhorteth Timothie, To stirre up the gift*

gift of God, that is, as men, preferre the fire by blowing it so by our diligence we must kindle and reuiue the gift of God bestowed on vs. Christ hath done his part, and there is nothing required but our paines and fidelitie.

Enfusiore  
velut ignis.

The third benefit that comes by Christ's ascension is, that he ascended to prepare a place for all that should beleue in him. *In my fathers house* (saith Christ) *are many dwelling places; if it were not so, I would haue told you, I goe to prepare a place for you.* For by the sinne of Adam our entrance into heaven was taken away. If Adam by his fall did exclude himselfe from the earthly paradise, then how much more did he exclude himselfe from heaven?

Ioh. 14. 2.

Gen. 3. 24.

And therefore all mankind sinning in him, was likewise deputed of heaven. The people of Israel being in woe and miserie, cried out that they had sinned, and therefore the Lord had euered himselfe with a cloud, that their prayers could not passe through. And *Ezra* saith, that our finnes are a wall betwixt God and vs. And *Saint Iohn*, that no vncleane thing must enter into the heavenly Ierusalem. Now seeing we haue shut our selues out of heaven by our sinnes, it was requisite that Christ Ieshoua should goe before vs to prepare a place, and to make ready a way for vs. For he is king ouer all, he hath the keyes of heauen, hee openeth and no man shutteth, and therefore it is in his power to let vs in, though we haue shut our selues out. But some may say, if this bee the end of his ascension to prepare a place in heaven, then belike such as died before the coming of Christ were not in heaven.

Lam. 3. 24.

Reu. 21. 27

*Answe.* As there are two degrees of glory, one incomplete and the other complete or perfect, for the faithful departed are in glorie but in part, and there remaineth further of glorie for them at the day of iudgement, when soules and bodies shall be both gloriouly together, so shall there be two degrees of preparation of places in heaven. The places of glory were in part prepared for the faithful from the beginning of the world, but the full preparation is made by Christ's ascension. And of this last preparation is the place of *Abel* to be vnder the flood.

The use of this doctrine is very profitable. First it should teach the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit out justification, and that we being once justified do further merit salvation, and purchase for our selues a place in heaven. But this is, as before we intimated

partition.

partition betweene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ; and therefore having redeemed vs on earth, he also ascends to prepare a place in heaven for vs. Secondly, this serueth to condemne the fearefull, lamentable, and desperate security of these our daies. Great is the love of Christ, in that he was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heaven to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forsaketh this world, and seekes vnto Christ for it? And further, lest any man should say, alas, I know not the way: therefore Christ before he ascended, made a new and living way with his own blood, as the Apostles speaketh. And to take away al excuses from men, he hath set marks & bounds in this way, and hath placed guides in it, namely his ministers, to shew all the passengers a straight and ready course into the kingdome of heaven. And though Christ haue done all this for vs, yet the blindness and securitie of man is such, that none almost walketh in this way, nor careth to come into this mansion place, but in stead of this, they walke in by-waies, according to the lusts of their owne flesh. When they are commanded to goe eastward to Ierusalem, they turne westward an other way: when they are commanded to goe on forward to heaven, they turne againe backward, and go straight to hell. Men runne on all the daies of their liues in the broad way that leadeth to destruction, & neuer so much as once make inquiry for a resting place in heauen; but when the houre of death cometh, then they call for the guide, whereas all their liues before they haue runne out of the way many thousand miles: but then alas, it is too late, vlesse it be the vnspeakable mercy of God: For they haue wandered so farre astray, that in so short a space they cannot bee able to come into the right way againe. Yet generally this is the state of most among vs, whose securitie is so much the more grievous and fearefull, because Christ hath done all that hart can wish. There is nothing else required; but onely that by his grace wee should walke in the way. There was neuer any that knew the state of the people in these daies, but he wil grant, that this is most true which I say,

Besides,



Besides, as by this, we are brought to a sight of the desperate security of this age: so we may further learne our owne duties. Is Christ gone to heaven before-hand to prepare a place for thee? then practise that which *Paul* teacheth: *Have thy (b) conversation* Phil. 3. 10. *in heaven.* The words which he yeth are very significant, and the <sup>b</sup> *Municipi-* *um in caris.* meaning of them is: Ye are free denizens of the citie of God, and therefore as free-men in Gods house, let all your cares and studies, al your affaires and doings, be in heaven. In the world if a man make purchase of an house, his heart is alwaies there, there he pulls downe and builds againe: there he makes him orchards and gardens, there he meapes to live and die. Christ Iesus hath bought the kingdome of heaven for vs (the most blessed purchase that ever was) and hath paid the dearest price for it that ever was paid, even his own precious blood: and in this citie he hath prepared for vs a dwelling place, and made vs free denizens of it: therefore all our ioy, and all our affaires ought to bee there. It will be said, how shall a man vpon earth, haue his conversation in heaven? *Ans.* Wee must conuerse in heaven, not in body, but in heart: and therefore, though our bodies bee on earth, yet our hearts ioy, and comfort, and all our meditation must be in heaven. Thus must we behaue our selues, like good free-men in Gods house. It must bee farre from vs, to haue our ioy and our hearts set on the things of this world.

Thirdly, the consideration of this, that Christ Iesus hath prepared a place for vs in heaven, and also hath trained the way with his owne blood, must make every one of vs to *strive to enter* Luk. 13. 24 *in at the straight gate,* as our Saviour Christ counselleth vs: and that as wrestlers doe, which strive for life and death. Within this gate is a dwelling place of happines readie for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkie, so as if he would come thither, he might enioy it, would hee not adventure the dangers of the sea, and of his enemies also, if neede were, that he might come to his owne? Well, behold Christ Iesus hath made a purchase for vs in heaven, and there is nothing required of vs, but that we will come and enioy it. Why then should men refuse any paines or feare in the way? nay, we must strive to get in. It may be, we shall be pinched in the entrance, for the gate is both straight and low, and we must be faine to leaue our wealth behinde vs, and the pleasures of this life; and enter wee must, though we should bee constrained to leaue

leave our flesh behind vs. For the purchase that is made is worth  
 ten thousand worlds. And besides, if we lose it by fainting in the  
 way, our purchase shall be the blackness of darkness for ever  
 with the devil & all his Angels: who therefore would not strive,  
 though he lost his life in the gate? The vying of this point is  
 needfull in these daies. There is striving enough for worldly  
 preferments; but a man almost may goe alone in the straight  
 way that leadeth to heaven, he shall have none to beare him  
 company. And where are they that strive to enter in? where is  
 the violence offered to the kingdome of heaven? where be the  
 violent which should take it to themselves, as in the daies of *Isa*  
*Isaiah* said *How art thou not moved to smother with thy hand*  
 Fourthly, if Christ have prepared a place for vs in heaven,  
 then we are in this world as pilgrims and strangers, and there-  
 fore must learne the counsell of *Saint Peter*: *As strangers and pil-*  
*grims as in the world, which fight against the flesh.* He that  
 doth esteem himself as a pilgrime, is not to intangle himselfe  
 with the affaires of this world, nor put in practise the behavioir  
 thereof, but to behage himselfe as a free-man of heaven, as stran-  
 gers use to live in foraine countries, according to the fashion of  
 their owne. And therefore in thought, word, and deeds, in life  
 and conversation, he must so carry himselfe, as thereby he may  
 appeare to all the world of what countrey he is. An ancient Di-  
 vine speaking of such as had curled and embrodered haire, bid-  
 deth them consider, whether they must goe to heaven with such  
 haire or no; and whereas they adorned themselves with winkles  
 made of other womens haire, he asketh them whether it may not  
 be the haire of a damned person or no. If it may be, he further  
 demandeth how it may bescome them to weare it which pro-  
 fesse themselves to be the sonnes and daughters of God. The  
 likemay be said of all other finnes: they that be of Gods house  
 must behage themselves as free men there. And when God  
 hath made vs free, it doth not bescome vs to make ourselves  
 bondmen of sinne and Satan, and of this world.

Fifthly, seeing Christ went to heaven to prepare a place for all  
 that beleue in him, here is a good duty for parents. Many of  
 them are very carefull to preserve their children to great places  
 & noble mens houses, and they are not to be blamed therefore;  
 but if they would indeede be good parents to their children,  
 they should first endeavour themselves to get roomes for them  
 in

*Tertull. l. de  
 habitu mul.*

in heauen: they that doe this, are good parents inindeede. Some will say, how shall we get this preferment for them? *Ans.* God hath two houses, his Church, and the kingdome of heauen. The Church is his house of grace, heauen is his house of glory. Now if thou wouldst bring thy childe to a place in the house of glory, then thou art first of all to get him a place in the house of grace: bringing him vp so in the feare of God, that both in life and conuerſation he may shew himselfe to bee a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glorie, and there be a free man for euer in the kingdome of heauen. And if thou shalt thus provide for thy childe, thou shalt not leave him as an orphan when thou diest, but he shall haue God for his Father and Christ for his brother, and the holy Ghost his comforter. And therefore first of all and aboue all, remember to make thy childe a member of Gods Church. Let the example of *Dauid* excite all parents hereunto; *I had rather* (saith he) *be a doore-keeper in the house of God, then to dwell in the tabernacles of wickedness.* For a day in thy courts is better then a thousand of elsewhere. *Psalm 134. 10.*

*For a day in thy courts is better then a thousand of elsewhere.*

Lastly, hence we may finde remedy against the tediousnes of sicknesse & feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy bodie, where it must be glorified & liue for euer with the blessed Trinity & all the saints & angels, though for a while it lie dead & rot in the grave. Remēber this also, thou which continuel in any lingering sicknes, Christ Iesus hath prepared a place for thee, where in thou shalt rest in ioy and blisse without all paine or faintnesse.

The fourth benefit is, that Christ ascended vp to heauen to send the comforter vnto his Church. This was a specfall end of his ascension, as appears by Christs owne words: *I go* (saith he) *expedient that I go away: for if I go not, the Comforter will not come; but if I depart, I will send him unto you.* And againe, *I will pray unto the Father, and he shall give you another Comforter, which shall abide with you for ever, even the spirit of truth.* But some will say, how can Christ send his spirit vnto his Church? for the person sending & the person sent are vnequall: where as all three persons in Trinity are equall, none greater or lesser then another, none inferior or superior to other. *Ans.* It is true inindeede, but we must know, that the action of sending in the Trinity makes not

the persons vnequall, but onely shewes a distinction and order among equall. The Father sende the Sonne, the Father and the Sonne both send the holy Ghost, yet the father is not aboue the sonne, neither the father or the sonne aboue the holy Ghost, but all are equall in degree, though in regard of order one is before another, and it standeth with reason. For two men that are equall in degree, may vpon mutuall consent one send another. But it may be further demanded, how the holy Ghost can be sent which is euery where. *Ans.* The h. Ghost indeed is euery where, therefore he is sent, not so much in regard of the presence of his essence or substance, as of his operation where by he reneweth & guideth the members of Christ. Now then, this being so, here first we haue occasion to consider the misery of the world. When a man is troubled in his minde (as no vngodly man, but sometime he seeketh the terroure of conscience for his sins) then he laboureth to remooue it by merrie company & pleasant books, whereas Christ at his ascension sent his holy spirit to be the comforter of his Church, & therefore when we are troubled in conscience for our sins, we should not seek ease by such slender meanes, but rather seeke for the helpe and comfort of the holy Ghost, and labour to haue our sins washed away and our hearts purified & cleansed by the blood of Christ. As for wine & mirth & such like meanes of comfort, neither at the day of death nor at the day of iudgement, shall they stand vs in stead, nor be able to comfort vs. Againe, when crosses & calamities fall, the counsell of the minister is not sought for, but the helpe of such as are called cunning men and cunning women is, that is, of charmers, incanters, & figure casters, bad practise. Christ at his ascension sent his holy spirit vnto his church and people, to be their guide and comforter in their calamities and tribulacions, & therefore when any man is in distresse, he should haue recourse to the right meanes of comfort, namely to the word & sacraments, & there he should finde the assistance of the holy Ghost. Thus the Prophet *Isai* informeth the Iewes when they shall say vnto you: Inquire at them which haue a spirit of diuination, and at the soothsayers which whisper and murmure: *Should not a people inquire at their God, from the living to the dead, to the law and to the testimony. Re- brece,* when the two twinnes stroue in her wombe, what did she? the text saith, she sent to aske the Lord. Yet commonly the men of these daies leaue God, & seeke to the instruments of the diuell.

To goe yet further, God vseth for sundry causes most of all to afflict his dearest children. *Judgements*, saith *Peter*, begins at *Gods house*. *S. Luke* saith, that a certain woman was bound of *Satan* righteome yeares, but what was she? a daughter of *Abraham*, that is, a child of God. When the like condition shall befall any of vs, let vs remember the end why Christ ascended vp to heaven: and pray vnto God that he wil giue vs his spirit, that thereby we may be eased and deliuered, or else inabled to perseuere and continue in patience: and this is the true way & meanes to lighten & ease the burden of afflictions. And for this cause *Paul* prayeth that the *Colossians* might be strengthened with all might, through his glorious power vnto all patience and long suffering with ioyfulness. For to whomsoever God giueth grace to beleue, to them also he giueth power to suffer affliction by the inward worke of his spirit. Secondly, if Christ haue ascended vnto his Church the holy spirit to be our comforter, our duty is, to prepare our bodies and soules to be fit temples and houses for so worthy a guest. If a man were certified that a prince would come to his house, he would dreffe it vp and haue all things in as good order as might be: and shall not we much more endeavour, to purifie and cleanse our soules and bodies from all sinne, that they may be fit temples for the entertainment of the holy Ghost, whom Christ Iesus hath sent to be our comforter? The *Shunamite* was carefull to entertaine the man of God *Elisha*, for she said to her husband, *Let vs make him a little chamber, I pray thee, with waller, and let vs set him there a bed and a stoole, a table and a candlestick.* Now how much more carefull ought we be to entertaine God himselfe, who is content to come and dwell with vs: and therefore we must adorne our bodies & soules with grace, that he may lodge, and suppe & dine with vs, as he hath promised, but on the contrarie, if we defile our bodies with sinne, we banish the holy Ghost out of our hearts, and inuite the diuell to come & dwell with vs. For the more a man defileth his bodie, the sitter and cleaner it is for him. And to conclude this point, let vs remember that saying, which is vsed of some, that Christ when he went hence gaue vs his pawne, namely his spirit, to assure vs, that he would come to vs againe: and also he tooke with him our pawne, namely his flesh, to assure vs further, that we should ascend vnto him. Thus much for the benefits of Christ's ascension: Now followe the duties whereunto we are moued; and they are two. First,

1. Pet. 4. 17.  
Luk. 12. 16

Col. 1. 10.

1. Cor. 12. 13.

2. Kin. 4. 10

1. Cor. 12. 13  
1. Cor. 12. 13

1. Cor. 12. 13

Terrill.

1. Cor. 12. 13



we must be here admonished, to renounce the vbiquty and the error of the reall and essentiall presence of the body of Christ in the Sacrament of the Lords supper; as sharly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true body to sublisit in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending vp into heauen, so must we doe also: while he was present with them they gaue him honour, but when they saw him ascending, they adored him with farre greater reuerence: and so must wee now for the same cause bow the knees of our hearts vnto him.

Luk. 24. 52.

Thus much of the second degree of the exaltation of Christ: Now followes the third in these words: *And sitteth at the right hand of God the Father Almighty.* In the handling whereof, we are first to shew the meaning of the words: secondly, the comforts and benefits that redound to Gods Church: thirdly, the duties that we are mooued vnto. For the meaning of the words: if we speake properly, God hath neither right hand nor left; neither can he be said to sit or stand: for God is not a body, but a spirit: the words therefore containe a borrowed speech from earthly kings and potentates, whose manner and custome hath bene to place such persons at their right hands, whom they purposed to

1. Kin. 2. 19

aduance to any speciall office or dignity. So, king Salomon when his mother came to speake with him, rose vp from his throne, and met her, and caused a seate to be set at his owne right hand, set her vpon it, in token, no doubt, of honor which he gaue vnto

Psal. 45. 9.

Math. 20.

her. To the same purpose David saith, *Vpon thy right hand did stand the Queens in a vesture of gold.* And the sonnes of Zebedeus made suite to Christ, *that one of them might sit at his right hand, and the other at his left in his kingdome.* Now their request was to haue the two speciall and principall dignities of his kingdome. Thus we see it is manifest, that the sitting at the right hand of an earthly

Phil. 2. 9.

prince signifieth advancement into authoritie and honour: and therefore the same phrase of speech applyed to Christ signifieth two things. First, his full and manifest exaltation in dignity, honour, and glory: and in this sence it is said, *that to him is giuen a name that is above all names, that at the name of Iesus every knee shall bow.* Secondly, it signifieth his full and manifest exaltation into the authority and government of his kingdome, which spreadeth it selfe ouer heauen and earth. So David saith, *The Lord*

Psal. 110. 1. *said vnto my Lord, Sit thou at my right hand untill I make thine*  
*enemie*

*enemies by footstools.* Which place being alleadged by S. Paul repeating the words, but changing the phrase, is thus set downe: *He shall reigne till he haue put all his enemies vnder his feet.* And to 1. Cor. 15. speake in briebe, the scope of the words is to shew, that Christ as God and man, after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiestie, and authority in the presence of his Father & al the Saints and holy Angels, Furthermore in the words three circumstances must be obserued. The first is the place where Christ is thus aduanced, noted in the former article, *he ascended into heauen, and sits* (namely in heauen) *at the right hand of God.* The place then where Christ lesus in both his natures, as he is God and also man, doth rule in full glory, power, and maiestie, is heauen it selfe. To which effect Paul saith, *God raised Christ from the dead, and put him at his right hand in the heauenly places.* Eph. 1. 20. And in the Epistle to the Hebrewes it is said, *He sitteth at the right hand of the maiestie in highest places.* Heb. 1. 3. This point well considered, serues to discover the ouer-sight of sundry Diuines, which hold and teach, that to sit at the right hand of God is to be euery where in al places, and not in heauen onely, that they might hereby lay a foundation for the vbiquity of Christs manhood: which neuerthelesse the heauens must containe till the time that all things be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the Father, which is to be gathered by the order of the articles. For first Christ died and was buried, then he rose againe and ascended into heauen, and after his ascension he is said to sit at the right hand of his Father. This order is also noted vnto vs by Saint Paul: *Who shall condemne?* (saith he) *it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God.* And Saint Marke saith, when Christ was risen againe he appeared to his disciples, and after he had spoken vnto them he was received into heauen, and sate at the right hand of God. Mar. 16. 19. But it may be demanded how this can stand with truth, that Christ should not begin to sit at the right hand of his Father before the ascension, considering he is one God with the Father, and therefore an absolute and soveraigne King from all eternitie. Ans. As Christ is God or the Word of the Father, he is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof, yet as Christ is God incarnate & in one person God-man or Man-god, he began after his

ascension and not before, to sit at the right hand of his Father :  
 Act. 2. 36. and as Saint Peter saith, *was made Lord* : partly because as he was  
 God, he did then manifest himselfe to be that which indeede he  
 was before, namely, God and Lord of heauen and earth : and  
 partly, because as he was man, he receiued dominion or Lord-  
 ship from the Father, which he had not before, and thereby was  
 euen in his manhood exalted to be king of heauen & earth : and  
 Mar. 28. 19 in this sense Christ saith of himselfe, *All power is giuen to mee in  
 heauen and earth.* The third circumstance is concerning the per-  
 son, at whose right hand Christ sits, noted in the words of the ar-  
 ticle of *God the Father Almighty*, whereby is signified, that here-  
 ceives all the honour power, & glory of his kingdome from his  
 father : as he, that is set at the right hand of a prince, receiues the  
 honour and authority which he hath, from the prince : Now if  
 it be alledged, that by this meanes Christ shall be inferiour to  
 his Father, because he which receiueth honour of another is infer-  
 rior to him of whom he receiueth it : the answer is, that in Christ  
 we must consider his person & his office, in respect of his person  
 as he is the eternall Sonne of God he is equall to the Father, and  
 is not here said to sit at his right hand : yet in respect of the office  
 which he beares, namely as he is mediatour, and as he is man, he  
 is inferiour to the Father, and receiues his kingdome from him.  
 As he is God, he is our king and head, and hath no head more  
 then the father : as he is mediatour, he is also our head, yet so, as  
 hee is vnder the father as beeing his head. And wee must not  
 thinke it strange that one and the same thing should be both e-  
 quall and inferiour to another, diuers respects considered.

1. Cor. 12.  
3.

Now in that Christs placing at the right hand of his Fa-  
 ther argues inferiority betwene the Father and him, hence  
 we learne that they are decided which from this article gather,  
 that in the glorification of Christ there is a transfusion of the  
 proprieties of the godhead, as omnipotencie, omniscience,  
 omnipresence, &c. into his manhood. For this is to abolish all  
 inferiority, and to make an equality betwene the creature and  
 the Creator.

And whereas againe the word *Almighty* is repeated, it is done  
 vpon speciall reason : because Christs sitting at the right hand  
 of God doth presuppose omnipotencie. For in vaine were all  
 power in heauen and earth giuen to him, vnlesse he were omni-  
 potent as the father to execute the same. And therefore the song

of the Elders was on this manner, *Worthy is the Lamb that was killed to receive power and riches, and wisdom, and strength, and honour, and glory, and praise.* Rev. 5. 11.

The benefits which redound vnto vs by Christe sitting at the right hand of God are two, one concerne his priesthoode, the other his kingly office. The benefit rising from his priesthoode is his *Intercession* for vs: for this is one of the ends why Christ is now exalted in glory, and sits at the right hand of his Father; namely, to make request in the behalfe of all that come vnto him, as *Paul* saith, *Christ is risen againe, and sitteth at the right hand of God, and maketh request for vs.* Rom. 8. 34. Now that we may rightly vnderstand what his intercession is, we are to consider these points: First, to whom it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruits and benefits thereof: fifthly, the duties whereunto wee are moued thereby. For the first, Intercession is, to make suite, request, or intreaty in some ones behalfe to another: and this is done by Christ for vs vnto God, as *Paul* saith, *There is one God, and one Mediatour betweene God and man; which is the man Christ Iesus.* 1. Tim. 2. 5. Here at the very first riseth a difficulty: for in every intercession there be three parties: the person offended; the person offending; the intercessour, distinct from them both. Now if Christ the Sonne of God make intercession to God for man, then he maketh intercession to himselfe because hee is true God, which cannot be: how then shall Christ be mediator? *Ans.* This point hath so troubled the Church of Rome, that for the resoluing of it, they haue deuised an error, anouching that Christ is mediator onely as he is man, not as hee is God, which is vntue. For as both natures did concur in the worke of satisfaction, so likewise they doe both concur in the worke of intercession: and therefore a more meete and conuenient answer is this: Christ Iesus God-man in both natures, is directly our mediator to the first person the Father, as *S. Iohn* saith, *If any man sinne, we haue an advocate with the Father, Iesus Christ the iust.* 1. Ioh. 2. 1. And thus we haue three persons in the worke of intercession really distinguished. The partie offended is God the Father; the partie offending is man: and thirdly, the intercessour distinct from them both is Christ the second person in Trinity. For howsoeuer in godhead he & the Father be one, yet in person they are really distinguished, and he is as it were in

the middle betweene the Father and vs: for the Father is God and not man: we that beleue in Christ are men not God: Christ himselfe both man and God. It may be further replied that this answer will not stand, because not onely the Father is offended, but also the Sonne and the holy Ghost: and therefore there must be a mediatur to them also. *Ans.* The intercession of Christ is directed to the Father the first person immediately: now the Father, the Sonne, and the holy Ghost haue all one indiuisible essence, and by consequent one and the same will: whereupon the Father being appeased by Christs intercession, the Son and the holy Ghost are also appeased with him and in him. Thus then intercession is made to the whole trinity, but yet immediately and directly to the first person and in him to the rest.

The second point to be considered is the manner of his intercession vnto his Father. We must not imagine, that Christ now in heauen kneeles down on his knees, and vtters words, and puts vp a supplication for all the faithfull to God the Father: for that is not beeseeming the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceiued. When one is to speake to an earthly Prince in the behalfe of another; first of all he must come into the presence of the king, and secondly make his request: and both these, Christ performeth for vs vnto God. For the first, after his ascension he entred into heauen, where he did present vnto his Father, first of all his owne person in two natures, and secondly the inuvaluable merits of his death and passion, in which he is well pleased. And we must further vnderstand, that as on the crosse he stood in our roome, so in heauen he now appeares as a publike person in our stead, representing all the elect that shall beleue in him, as the holy Ghost saith, *Christ Iesus ascended vp into heauen to ap-*

Heb. 9. 24. *peare in the sight of God for vs.* And for the second, Christ makes request for vs: in that he *willeth* according to both his natures & *desireth* as he is man; that the Father would accept his satisfaction in the behalfe of all that are giuen vnto him. And that he makes request on this manner I prooue it thus. Looke what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was that he *willed and desired* that his Father would be well pleased with vs for his merits, as ap-  
Cap. 17. 24. *peares by his prayer in S. Iohn, Father, I will that those which thou*  
hast



hast given mee bee with me even where I am, that they may behold any glorie which thou hast given mee: for thou lovedst me before the foundation of the world. Therefore he (till continues to make request for vs by willing and desiring that his father would accept his merits in our behalfe. It is be alleadged that Christ in his solemne prayer vsed speech and prostration of his bodie, the answer is, that these actions were no essentiall parts of his prayer. The prostrating of his bodie served onely as a token of submission to God, as Christ was a creature: and the speech which he vsed, served onely to vtter and expresse his request. Furthermore, a difference here must be marked betweene Christs passion and his intercession. The passion serves for the working and causing of a satisfaction to Gods iustice for vs, and it is, as it were, the tempering of the plaister: the intercession goes further: for it applies the satisfaction made, and layes the salve to the verie sore. And therefore Christ makes request not onely for the elect generally, but for particular men, as *Paul*, *James*, *Iohn*, and that particularly, as he tellsieth of himselfe, saying, *I have prayed for thee Peter, that thy faith faile not*. If any shall say, that Christs willing and desiring of a thing can not bee a request or intercession, the answer is, That in vertue and efficacy it counter-vaileth all the prayers in the world. For whatsoeuer Christ willet, the same also the father being well pleased with him, willet and therefore whatsoeuer Christ as a mediator willet for vs at the hands of his father, in effect or substance is a request or prayer.

The third point is, that Christ alone & none with him makes intercession for vs. And this I proue by induction of particulars. First of all this office appertaines not to the angels. They are indeede ministering spirits for the good of Gods choise: they reioyce when a sinner is converted, and when he dyeth, they are ready to carry his soule into *Abrahams* bosome: and God othertwhiles vseth them as messengers to reucale his will: thus the Angell *Gabriel* brings a message to *Zachary* the priest, that God had heard his prayer: but it is not once said in all the scriptures, that they make intercession to God for vs. As for the Saints departed, they can not make intercession for vs, because they know not our particular estates here on earth, neither can they heare our requests. And therefore if we should pray to them to pray for vs, we should substitute them into the roome of God, because we ascribe that to them which is proper to him, namely, the searching

D. 1. 1. 1.

Luk. 1. 3.

D. 1. 1. 1.

ching of the heart, and the knowledge of all things done vpon earth: though withall wee should say, that they doe this not by themselves but of God. As for the faithfull here on earth, indeed they haue warrant, yea comendement to pray one for another: yet can they not make intercession for vs. For first, he that makes intercession must bring something of his owne that may bee of value and price with God to procure the graunt of his request: secondly, hee must doe it in his owne name: but the faithfull on earth make request to God one for another not in their owne names, nor for their owne merits, but in the name and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his own name, and for his own merits, we therefore conclude that the worke of intercession is the sole worke of Christ God and man, not belonging to any creature beside in heauen or in earth. And whereas the Papists can not content themselves with his intercession alone, as being most sufficient: it argues plainly, that they doubt either of his power or of his will: whereupon their prayers turne to sinne.

Iam. 1. 6.

The fruits and benefits of Christs intercession are these. First, by meanes of it we are assured, that those which are repentant sinners shall stand and appeare righteous before God for euer: at what time soeuer Christ, being now in heauen, and there presenting himselfe and his merits before his Father, shewes himselfe desirous & willing, that they who soeuer they are being sinners, should be accepted of God for the same, even then immediately at that very instant this his will is done, and they are accepted as righteous before God indeed. When a man lookes vpon things directly thorough the aire, they appeare in their proper formes and colours as they are: but if they be looked vpon through a Greene glasse, they all appeare Greene: so likewise if God behold vs as we are in our selues, we appeare as vile & damnable sinners: but if he looke vpon vs as wee are presented before his throne in heauen, in the person of our mediatur Christ Iesus, willing that we should be approued for his merits, then we appeare without alspot and wrinkle before him. And this is the vie *Paul* makes hercof: *It is God* (saith he) *that iustifieth*: and the reason is rendred: *For it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.*

Rom. 8. 34.

Secondly, Christs intercession serues to preserve all repentant sinners

sinners in the estate of grace: that being once iustificed and sanctified, they may so continue to the end. For when any servant of God is overtaken by the corruption of his owne nature, and falls into any particular sinne, then Christs intercession is made as a blessed hand to apply the value of his death to that particular sore. For he continually appears before God, & shewes himselfe to be willing that God the Father should accept his one only sacrifice for the daily and particular sinnes of this or that particular man: and this is done, that a man being iustificed before God may not fall away quite from grace, but for every particular sinne may be humbled and receive pardon. If this were not so, our estate should be most miserable, considering that for every sinne committed by vs after our repentance, we deserue to be cast out of the fauour of God.

Thirdly Christs intercession serueth to make our good works acceptable to God. For even in the best workes that a man can doe, there are two wants. First, they are good only in part: secondly they are mingled with sinne. For as a man is partly spirit or grace, and partly flesh: so are his workes partly gracious, & partly fleshly. And because grace is only begun in this life, therefore all the workes of grace in this life are sinfull and imperfect. Now by Christs intercession his satisfaction is applied to our persons, and by consequent the defect of our workes is covered and remooued, and they are approved of God the Father. In a vision *S. Iohn* saw an angel, standing before the altar with a golden censer full of sweet odours to offer vp with the prayers of the Saints vpon the same. And this signifies, that Christ presents our workes before the throne of God, and by his intercession sanctifies them, that they may be acceptable to God. And therefore we must remember that when we doe any thing that is accepted to God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

Fourthly, the intercession of Christ made in heaven, breedeth and causeth in the hearts of men vpon earth that beloeue another intercession of the spirit, as *Paul* saith, *Huginth in his spi-* Rom. 8. 26. rit, which helpeth our infirmities and maketh request for us, which sighes which can not bee expressed, but bee which searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the Saints according to the will of God. Now the spirit is said to make request, in that it stings and mooues e-  
uery

every contrite heart to pray with sighes and grones vnspeakable to God for things needfull: and this grace is a fruit derived from the intercession of Christ in heaven by the operation of the spirit. For as the Sunne though the body of it abide in the heavens, yet the beames of it descend to vs that are on earth. So the intercession of Christ made in heaven is tyed as it were to his person alone, yet the grones & desires of the touched heart, as the beames thereof are here on earth among the faithfull. And therefore if wee desire to know whether Christ make intercession for vs or no, wee neede not to ascend vp into the heavens to learne the truth: but we must descend into our owne hearts, & looke whether Christ haue giuen vs his spirit, which makes vs cry vnto God & make request to him with grones, & sighes that can not be expressed; and if we finde this in our hearts, it is an euident and infallible signe that Christ continually makes intercession for vs in heaven. Hee that would know whether the Sun shine in the firmament, must not clime vp into the clouds to looke, but search for the beames thereof vpon the earth: which when he sees, he may conclude, that the sunne shines in the firmament. And if wee would know whether Christ in heaven makes intercession for vs, let vs ransack our owne consciences, and there make search whether we feele the spirit of Christ crying in vs, *Abba, Father*. As for those that neuer feele this worke of Gods spirit in them, their case is miserable, whatsoeuer they bee. For Christ as yet makes no intercession for them, considering these two alwaies goe together; his intercession in heaven, and the worke of his spirit in the hearts of men, moouing them to bewaile their owne sinnes with sighes and grones that can not bee expressed; and to trie and pray vnto God for grace: and therefore all such, whether they bee young or old; that neuer could pray, but mumble vp a fewe words for fashions sake, can not assure themselves to haue any part in Christs intercession in heaven.

The duties to be learned hence are these. First, whereas Christ makes intercession for vs, it teacheth all men to be most carefull to loue & like this blessed mediator, and to be readie and willing to become his seruants and Disciples, and that not for forme and fashion sake only, but in all truth and sincerity of heart. For he ascended to heaven, and there sits at the right hand of his father to make request for vs, that wee might bee deliuered from

from hell, and come to eternall life. Wicked *Hamas* procured letters from the king *(Ahasuerus)* for the destruction of all the Iewes, men, women, and children in his dominions: this doo, *Hester* the Queene makes request to the king that her people might be saved, and the letters of *Hamas* revoked: she obtaines her request, and freedom was given, and contrary letters of Ioy, full deliuerance were sent in post, haile to all provinces where the Iewes were. Whereupon arose a wonderful Ioy and gladnes among the Iewes, & it is said, that *thousand* of the people of the land became Iewes. Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law, and therein the sentence of a double death, of body and soule, and *Satan* as wicked *Hamas* accuseth vs, and seeketh by all meanes our condemnation: but yet behold not any earthly Ieser, but Christ Iesus the Sonne of God is come downe from heaven, and hath taken away this hand-writing of condemnation, and cancelled it vpon the crosse, and is now ascended into heaven, and there sit at the right hand of his father, and makes request for vs, and in him his Father is well pleased, and yieldeth to his request in our behalfe. Now when what must we do in this case? Surely, looke as the Persians became Iewes when they heard of their safety, so we in life and conuersation must become Christians, turne to Christ, embrace his doctrine, and practise the same vnfainedly. And we must not content our selues with a formall profession of religion, but search our owne hearts, and flie vnto Christ for the pardon of our sinnes, and that earnestly as for life and death, as they thiefe doth to the barre, when the iudge is giuing sentence against him. When we shall thus humbly our selues, then Christ Iesus that siteth at the right hand of God will plead our cause, and be our attorny vnto his father, and his father againe will accept of his request in our behalfe. Then shall we of Persians become Iewes, and of the children of this world become the sonnes of God. Secondly, when wee pray to God, we must not doe as the blinde world doth, as it were, rush vpon God in praying to him without consideration had to the mediator betweene vs and him, but we alwaies must direct our prayers to God in the name of Christ, for he is aduanced to power and glory in heauen, that hee might bee a fit patron for vs who might preferre and present our prayers to God the Father, that thereby they might bee accepted, and wee might

Hest. 2.17.

Eph. 1.10.

Joh. 16.26.

obtaine



obtain our request. So likewise we must give thanks to God  
 in his name, Christ Jesus in his, and for his sake God doth be-  
 stow on us his blessings, and in numberless instances, as now from Jewell  
 914. The great use of Christ's intercession is, that hee sits at the right hand  
 of his Father for the administration of that speciall kingdome  
 which is committed to him. It is specially because he is our king,  
 not onely by the right of creation, governing all things created  
 together with the Father and the holy Ghost, but also more spe-  
 cially, by the right of redemption in respect of another king-  
 dome, not of this world, but eternall and spirituall respecting  
 the very conscience of man. In the administration whereof hee  
 hath absolute power to commaund and forbidde, to condemne  
 and absolue, and therefore he hath the keyes of heaven and hell  
 to open and shut; which power no creature beside him nor the an-  
 gels in heaven, can haue. For the better vnderstanding of this  
 which I say, we neede to consider first the dealing of Christ toward  
 his owne Church; secondly, his dealing in respect of his ene-  
 mies. And his dealing toward his owne Church stands in foure  
 things: The first is the collecting or gathering of it: and this is  
 a speciall end of his sitting at the right hand of his father. Christ  
 said to his disciples, *I haue chosen you out of this world*; and the same  
 may truly be said of all the elect; that Christ in his good time will  
 gather them all to himselfe, that they may be a peculiar people  
 to God. And this action of his in collecting the Church, is no-  
 thing els but a translation of those whom he hath ordained to  
 life euerslasting out of the kingdome of darknesse, and which they  
 haue serued sin and Satan, into his owne kingdome of grace, that  
 they may be ruled & guided by him eternally. And this he doth  
 thus waite: first by the preaching of the word, for it is a powerful  
 outward meane, whereby he singeth & sorteth his owne seruants  
 from the blind & wicked world as Paul saith, *He gaue some to be ap-  
 pestles, and some Prophets, and some Euangelists, and some pastors and  
 teachers, for the gathering together of Saints*. And hence we learne  
 two things. The first, that euery minister of Gods word, and euery  
 one that intendeth to take vpon him that calling, must pro-  
 pound vnto himselfe principally this end, to singe out man from  
 man, and gather out of this world such as belong to the Church  
 of Christ: and as *Jeremy* saith, *to separate the pretious from the vile*.  
 The second, that those which will bee good beareers of Gods  
 word,

1.8. 10. H

Ephes. 4. 11.

Jer. 15. 19.

1.8. 10. H

1.8. 10. H

word,

word, must show themselves so farre forth conformable unto it, that it may gather them out of the world; and that it may worke a change in them, and make them the servants of Christ: and if the preaching of the word doe not worke this good worke in our hearts, then the end will be a separation from the presence of God. Christ when he came neere Ierusalem, and considered their rebellion whereby they refused to bee gathered unto him, wept over it; and said, *O Ierusalem, Ierusalem, thou which slayest the Prophets, and killest them that are sent unto thee, how often would I have gathered thy children together, as the hen doth her chickens under her wings, and thou wouldst not?* And by this hee teacheth, that if the preaching of the word turne not ex to Christ, it turne to our destruction.

Mat. 23. 37.

The other means of gathering the Church, and that the more principall, is the inward operation of the spirit, whereby the minde is enlightened; the heart is mollified; and the whole man is converted to God. And this ordinarily is joynt with the ministry of preaching of the word, as appears by the example of *Lazarus*. *Saint Luke* saith, *God opened the hearing of his ears, and he heard the doctrine of the Apostle.* And by the example of *Paul*, when Christ saith, *Saul, Saul, why persecutest thou me?* And in his very speech he is converted; and said, *What wilt thou that I do?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, than the preaching of the word: for it is the wisdom of God, to which the flesh is enmity. Here then it may be demanded; how it can be inforced to turne any man to God? *Answer*. The word preached is the seed of Christs kingdom; which against the nature of man, by the operation of the holy Ghost, doth break the necke of the heart, and bow the knee, with and affection of man to the will of Christ.

A. 16.

A. 6.

p. 2. d. 10. M.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life everlasting. He is the Shepherd of his Church, which guideth his flocke in and out, and therefore *Paul* saith, *They that are Christs, are guided by his spirit.* And by *Esaie* the Lord saith, *those his servants which are saved, from idolatrie, he will guide in the way, and deliver them from the hand of the enemy.* This is the way, I say, which leadeth to the life everlasting. But the voice of the holy Ghost, and the word of the

Rom. 8. 14.

p. 2. d. 10. I.

E. 10. 10. 10.

ministers.

ministers, directing them in the wales of God. The children of Israel were travelling from Egypt to the land of Canaan full forty yeares, whereas they might have gone the journey in forty daies. Their way was through the wilderness of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night; the manner of their journey was this: when the pillars mooved, they mooved; when the pillars stood still, they stood still; and so long as the pillars either mooved, or stood still, they likewise mooved or stood still. And by all this a further matter, namely, the regiment of Christ over his Church, was signified. Every one of vs are as passengers and traualers, not to any earthly *Canaan*, but to the heavenly Ierusalem: and in this journey wee are to passe through the wilde & desert wilderness of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his word and spirit he sheweth vs how farre we may go in eury action, and where we must stand, and hee goes before vs as our guide to life everlasting.

Esa. 4. 5.

di. 3. A.

Math. 8. 24.

Job. 8. 2.

Job. 39. 37.

and 42. 6.

The third worke of Christ is, to exercise his Church unto spirituall obedience by manifold troubles, crosses, temptations, and afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Saviour Christ was with his disciples in a shippe, there arose a great tempest in the sea, so as the shippe was almost covered with waves, but hee was asleepe: and his disciples came and awoke him, saying, *Sare tu magister, we say.* Behold here a lively picture of the dealing of Christ with his servants in this life. His manner is to place them upon the sea of this world, and to raise vp against them bleake stormes & floces of contrary windes by their enemies, the flesh, the diuel, the world. And further, in the middell of all these dangers hee for his owne part maketh out though he lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which hee useth this spirituall exercise are these. The first, to make all his subiects to humble them, selves; and as to weare to good schooled and buckle under their offences committed against his majesty in times past. Thus Job after the Lord had long afflicted him, and laid his hand sore vp-  
on him, saith, *Behold I am vile.* And againe, *I abhorre my selfe, and*  
*repent in dust and ashes.* In the same manner we being his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow for our sinnes past,

as the old man goeth crooked and doubles to the earth by reason of age. The second, is to prevent finnes in the time to come. A father when he sees his childe too hold and venturous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeed is nothing else but to prevent danger in time to come. In like manner Christs subiects are bold to sinne by nature, and therefore to prevent a mischiefe hee doth exercise them with affliction, and seemes for a season as though he would quite forsake his Church, but his meaning is only to prevent offences in times to come. The third end is, to continue his subiects in obedience vnto his commandements: so the Lord saith, when hee would bring his Church from idolatry: *Behold, I will stop thy way with thornes, and make an hedge, that thou shalt not finde her pathes.* The holy Ghost here borrowes a comparison from beasts, which going in the way, see greene pastures, and desire to enter in, and therefore go to the hedge, but feeling the sharpnes of the thornes dare not adventure to go in. So Gods people like vnto wilde beasts in respect of sinne, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: and if it were not for the sharpenesse of crosses and temptations, which are Gods spirituall hedge by which he keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battell.

Ose. 2. 6.

The fourth and last worke of Christ in respect of his Church is, that hee sit at the right hand of his Father to defend the same against the rage of all enemies whatsoever they are: and this he doth twofaies. First by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the diuell. For *Paul* saith, those to whom the Lord hath giuen the gift of faith, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also prayeth for the Colossians, that they may be strengthened with all might through his glorious power vnto al patience & long suffering with ioyfulness. The euidence hereof we may most plainly see in the most constant deathes of the martyrs of Christ, recorded both in the word of God, and in the Church histories. It is wonderfull to see their courage and constancy. For at such times as they haue beene brought to execution, they refused to be bound or chained, willingly suffering most cruell torments, without shrinking or feare:

Phil. 1. 29.

Col. 1. 11.

such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake and slender in it selfe, and contrariwise the power of the diuell exceeding great, yet can he not so much as touch the people of God. And he more preuailes by inward suggestions and temptations, then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no abode for the Church of Christ in this world.

Thus we haue seene what are the workes of Christ in gouerning his Church: and we for our parts that professe our selues to be members thereof, must shew our selues to be so indeede, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word and spirit, and we are to acquaint our selues with those spirituall exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide and protection in all estates. And seeing we in this land, haue had peace and rest with the Gospel of Christ among vs a long time, by Gods especiall goodnesse, we must now after these daies of peace look for daies of tribulation: we must not imagine that our ease & liberty wil continue alwaies. For looke as the day & night: do one follow another, so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betweene peace and persecution. Thus hee hath done from the beginning hitherto, and we may resolute our selues that so it will continue till the end: and therefore it shall be good for vs in these daies of our peace, to prepare our selues for troubles & afflictions: and when troubles come, we must still remember the fourth worke of Christ in the gouernment of his Church, namely that in all dangers he will defend vs against the rage of our enemies, as well by giuing vs power and strength to beare with patience & ioy whatsoever shal be laid vpon vs, as also bridle the rage of the world, the flesh, and the diuell, so as they shall not be able to exercise their power and malice to the full against vs.

Thus much of the dealing of Christ toward his own Church & people. Now followeth the second point, namely his dealing toward his enemies, and here by enemies I vnderstand all crea-



tures, but especially men, which, as they are by nature enemies to Christ and his kingdome, so they persevere in the same enmity vnto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *These mine enemies that would not that I should reigne over them; bring them hither and lay them before me.* And David saith, *The Lord will bruise his enemies with a rod of iron, and breake them in pieces like a potters vessell.* And againe, *I will make thine enemies by footstool.* As Iesiah dealt with the five kings that were hid in the cave; he first makes a slaughter of their armies; then he brings them forth and makes the people to set their feet on their neckes, and to hang them on five trees. So Christ deales with his enemies: he treads them vnder his feet, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God findes to be true by experience, as well as it findes the loue of Christ towards it selfe. Now he confounds his enemies two waies. The first is by hardnesse of heart, which ariseth when God withdraweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sin to sinne, and neuer repenteth to the last gaspe. And we must esteeme of it as a most fearful and terrible iudgement of God: for when the heart is possessed therewith, it becometh so flinty and rebellious, that a man will neuer relent and turne to God. This is manifest in *Pharao*, for though God sent most grievous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, saue only for a fit, while the hand of God was vpon him: for after, he returned to the former obstinacy in which he continued till he was drowned in the sea. And this iudgement of God is the more fearefull, because when a man is in the midst of all his misery, he feelles no misery. And as in some kinde of sicknesse a man may die languishing, so where hardnesse of heart reignes wholly and finally, a man may descend to the pit of hell triumphing & reioycing. And to come neare to our selues, it is to be feared lest this iudgement of all iudgements be among vs in these our daies. For where is any turning to God by repentance? Still men go forward in sin without remorse. We haue had the word preached among vs a long time, but it taketh no place in our hearts. They are not softened with the hammer of gods word: nay they are like the smiths stithy or anvil, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs seek to be chaged, & take heed the

deceitfulness of sinne is wonderfull. Let vs not be carried away with an overweening of our selves; a man may haue good gifts of God; as the gift of knowledge, the gift of prophetic, the gift of conceiuing a prayer (I say not of praying truly) and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitent and flinty heart. For this cause it standeth euerie man vpon, to looke vnto it, least this iudgement of God take hold on him. And that we may auoide the same, we must labour for two things: 1. to feele the heavy burden of our sins, and be touched in conscience for them; euen as we are troubled in our bodies with the aches and paines thereof: this is a token of gract. 2. We must labour to feele in our owne soules the want of Christ: we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe; & as it were gape after Christ, as the dry & thirsty land where no water is: Though we haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our finnes, and the want of Christ, and that we stand in neede of euery droppe of his blood for the washing away of all these our finnes, our case is miserable. And the rather we must preuent this hardnesse of heart; because Christ Iesus in heauen sits at the right hand of his Father in full power and authority to kill and confound all those that be his enemies, and will not submit themselves to beare his yoke.

The second way is, by finall desperation; I say finall, because all kinde of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But finall desperation is, when a man vtterly despaires of the pardon of his owne finnes and of life everlasting. Examples herof we haue in *Saul* that slae himselfe, and in *Achitophel* and *Iudas* that hanged themselves. This sinne is caused thus: So many finnes as a man committeth without repentance, so many most bloody wounds he giueth vnto his owne soule: and either in death or life God makes him feele the smart, and the huge weight of them all: whereby the soule sinkes downe into the gulfe of despair without recovery. God said to *Cain*, If thou doe amisse, sinne lieth at the doore. Where he vseth a borrowed speech from wilde beasts, who so long as they are sleeping, stir not, but being awaked, they rise in a mans face, and rend out his throat. In like manner the finnes which thou

mightest lie at the doore of thine heart, though thou feele them not: & if thou do not prevent the danger by speedy repentance, God will make thee to feele them once before thou die, & raise vp such terrors in thy conscience, that thou shalt thinke thy self to be in hell before thou art in hell: and therefore it is good for every man to take heede how hee continues an enemy to Christ. The best course is to turne betime from our sinnes, and become the friends of Christ, that so we may escape these fearefull iudgements: *now edith of this oshenish hwa. C nadw. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

And whereas Christ in this manner governer all things in heaven and earth, we are bound to performe vnto him three duties, reverence, obedience, thankfulness. For the first, *Paul* saith; *God hath exalted him and given him a name above all names, that at the name of Iesus (which name) is his exaltation in heaven in full power and glory) should every knee bow.* We dare not so much as speake of an earthly king vndererently, what reverence then doe we owe vnto Christ the king of heaven and earth? *David's* heart was touched in that hee had cut off but the lappe of *Saul's* garments; when he might haue slaine him, because he was the Lords annointed. Oh then, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and King. Secondly, we are here taught to performe obedience to him, and to doe him all the homage we can. The master of the family in all his lawfull commandments must be obeyed: now the Church of Christ is a family, and we are members thereof: therefore we must yeeld obedience to him in all things: for all his commandments are iust. When *Saul* was chosen king over Israel, certain men which feared God, whose hearts God had touched, followed him to Gibeon and brought him presents, but the wicked despised him: the same is much more to be verified in vs toward Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him. If this obedience were put in practise, the Gospel would haue better success in the hearts of the people, and the Lords Sabbath would be better kept, & men would beare greater love both to God and to their neighbours than now they doe. The third duty which we owe vnto him is thankfulness, for the endlesse care which he sheweth in the governing and preserving of vs. When *David* waxed olde, and had made *Solomon* his sonne king in his stead,

1. Sam. 2. 11.

1. Sam. 2. 12.

1. Sam. 2. 13.

1. Sam. 2. 14.

1. Sam. 2. 15.

1. Sam. 2. 16.

1. Sam. 2. 17.

1. Sam. 2. 18.

1. Sam. 2. 19.

1. Sam. 2. 20.

1. Sam. 2. 21.

1. Sam. 2. 22.

1. Sam. 2. 23.

1. Sam. 2. 24.

1. Sam. 2. 25.

1. Sam. 2. 26.

1. Sam. 2. 27.

1. Sam. 2. 28.

1. Sam. 2. 29.

1. Sam. 2. 30.

1. Sam. 2. 31.

1. Sam. 2. 32.

1. Sam. 2. 33.

1. Sam. 2. 34.

1. Sam. 2. 35.

1. Sam. 2. 36.

1. Sam. 2. 37.

1. Sam. 2. 38.

1. Sam. 2. 39.

1. Sam. 2. 40.

1. Sam. 2. 41.

1. Sam. 2. 42.

1. Sam. 2. 43.

1. Sam. 2. 44.

1. Sam. 2. 45.

1. Sam. 2. 46.

1. Sam. 2. 47.

1. Sam. 2. 48.

head, all the people shouted and cried, *God save king Salomon, God save king Salomon, so as the earth rang againe.* Shall the people of Israel thus reioyce at the crowning of Salomon, and shall not wee much more reioyce when as Christ Iesus is placed in heauen at the right hand of his Father, and hath the everlastling scepter of his kingdome put into his hand? And we are to shew this thankfulness vnto him by doing any thing in this world that may tend to his honour and glory, though it be with the aduenture of our liues. When *David* desired to drinke of the water of the well of Bethlem, three of his mighty men went and brake into the host of the Philistims, and brought him water. Thus they ventured their liues for *Dauids* sake: and shall not we much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continuall preserving of vs?

2. Sam. 25.  
15, 16.

Thus much of the highest degree of Christs exaltation in his kingdome: now followeth the last point to be beleueed concerning Christ, in these words, *From thence he shall come to iudge the quicke and the dead.* And they containe a prooffe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings do execute iustice in courts or assises for the maintenance of the state, and peace of the kingdome; so Christ Iesus sitting at the right hand of his Father, that is, being made soueraigne Lord of all things both in heauen and earth, is to hold a court or assise, in which hee shall come to iudge both the quicke and the dead. Now in handling the last iudgement, we are to consider these points: I. whether there shall be a iudgement or not? II. the time of it. III. the signes thereof. IV. the manner of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a iudgement or not? the question is needfull: for as *Peter* saith, *There shall come in the last day mockers, which shall walke after their lusts, and say, Where is the promise of his coming?* which daies are now. The answer to this question is set downe in this article, in which we profess that the coming of Christ to the last iudgement, is a point of religion specially to be held and avouched. The reasons to prooue it, are principally two: first, the testimonie of God himselfe in the bookes of the olde and new Testament, which afford vnto vs plentifull proofes touching the last iudgement, so as hee which will but lightly reade the same, shall not neede to doubt thereof. The

1. Pet. 3.3.

second reason is taken from the iustice and goodnesse of God, the propertie whereof is, to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in miserie (for iudgement beginneth at Gods house) and the vngodly haue their hearts ease. Wicked *Dives* hath the world at wil, but poore *Lazarus* is hunger-bitten, full of soares, and miserable every way. This beeing so, it remaineth, that after this life, there must needes be a iudgement and a second comming of Christ, when the godly must receiue fullnesse of ioy and glorie, and the vngodly fullnesse of woe and miserie. This second reason may stop the mouthes of all gaine-sayers in the world whatsoever. But it may be objected, that the whole world stands either of beleeuers or vnbeleeuers, and that there is no last iudgement for either of these: for the beleuer, as Christ saith, hath euermlasting life, *And shall not come into iudgement*; and the vnbeleuer is *condemned already*, and therefore needeth no further iudgement. *Answer.* Where it is said, hee that beleueth shall not come into iudgement, it must be vnderstood of the iudgement of condemnation, & not of the iudgement of absolution: and he that beleueth not, is condemned already in effect and substance three waies: 1. in the counsell of God, who did fore see and appoint his condemnation, as it is a punishment of sin, and an execution of his iustice. 2. in the word of God, where he hath his condemnation set downe. 3. he is condemned in his own conscience: for every vngodly mans conscience is a iudge vnto himselfe, which doth every houre condemn him, and it is a fore-runner of the last iudgement. And notwithstanding al this, there may remaine a second iudgment, which is a manifestation and shewing of that which was begun in this world: and therefore the meaning of that place is this, he that beleueth not, is already iudged in part, but so as the full manifestation thereof shall be at the second comming of Christ.

The second circumstance, is the time of this iudgement: in handling whereof, first let vs see what is the iudgement of men, secondly what is the truth. For the first, two opinions touching the time take place. The first is, that the second comming of Christ shall bee about sixe thousand yeares from the beginning of the world, and that for the Elects sake some of those daies must bee shorned: and now since the beginning of the world, are passed sixe thousand and almost sixe hundred yeares,

Ioh. 5. 24.  
Ioh. 3. 18.

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so as there remaine but foure hundred. The grounds of this opinion are these: First the testimony of *Eliu* two thousand yeares before the law: two thousand yeares under the law: and two thousand yeares under Christ. And for the *Eliu* before the law of Christ: shall be *Asai*. This was not the sentence of *Eliu* the Thibite, but of another *Eliu* which was a Jew, no Prophet. And whereas he saith two thousand yeares before the law: and two thousand yeares under the law, he saith. From the giving of the law to the coming of Christ, was about one thousand and five hundred yeares: and from the law to the creation about two thousand. Now if *Eliu* can not set downe a well number for the time past, which a meane man may doe: what shall we thinke that he can do for the time to come? And if he deceiue vs in that which is more easie to finde, how shall we trust him in things that be harder? The second reason is this: How long God was in creating the world, so long he shall be in governing the same, but he was sixe daies in creating the world, and in the seventh he rested, and so proportionally he shall be sixe thousand yeares in governing the world; every day answering to a thousand yeares, as *Peter* saith: *A thousand yeares are but as one day with God*, &c. then shall the end be. *Asai*. This reason likewise hath no ground in Gods word: as for that place of *Peter*, the meaning is, that innumerable yeares are but as a short time with God: and we may as well say, two thousand or ten thousand yeares are but as one day with God. For *Peter* meant not to speake any thing distinctly of a thousand yeares, but of a long time. Thirdly it is alleged, that within sixe thousand yeares from the creation of the world, shall appeare in the heavens strange constellations, and positions of the starres, which signifie nothing else but the subversion of the state of the world may. Some have noted that the end thereof should haue beene in the yeare of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and frivolous, and their grounds be as false and frivolous. For no man can gather by the ordinarie course of the heavens the extraordinary change of the whole world.

The second opinion is, that the end of the world shall be three yeares and an halfe after the rising of Antichrist. And it is gathered out of the places in *Daniel* and the *Revelation*, abused. Where a time and halfe a time signifie not three yeares and an halfe.

Psal. 90. 4.

A certain  
number  
put for an  
uncertain.

halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the end shall be three yeares and an halfe after the reuealing of Antichrist, then may any man know before hand the particular month wherein the end of the world should be, which is not possible.

Now the truth which may be approached against all, is this, that no man can know or set downe or coniecture the day, the week, the month, the yeare or of the age, when the second coming of Christ and the last iudgement shall be: For Christ himselfe saith, *Of this day and houre knoweth no man, neither the angels in heauen, but God only.* may Christ himselfe as he is man, know it not. And when the disciples asked Christ at his ascension, whether he would restore the kingdome vnto Israel, he answered, *It is not for you to know the times and seasons; which the Father hath put in his owne power.* And Paul saith, *Of the times and seasons, brethren, you haue no words that I write vnto you. For you your selves know perfectly that the day of the Lord shall come, euen as a thief in the night.* Now wee know that a man that keepeth his house, can not coniecture or imagine when a thiefe will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement. This must we hold steadfastly, and if we reade the contrarie in the writings of men, we are not to beleue their sayings, but account of them as the deniers of men, which haue no ground in Gods word.

To come to the third point namely, the signes of the last iudgement, they are of two sorts: some goe before the coming of Christ, and some are ioyned with it. The signes that goe before are in number seuen, recorded distinctly by the holy ghost. The first, is the preaching of the Gospell through the whole world. So our Saviour Christ saith, *this Gospell of the Kingdome must be preached through the whole world for a witness vnto all nations, and then shall the end come.* Which place must thus be vnderstood, not that the Gospell must be preached to the whole world at any one time, for that (as I take it) was neuer yett seen, neither shall be, but that it shall be published distinctly and successively at severall times: and thus vnderstanding the words of Christ, if we consider the time since the Apostles daies, we shall finde this to be true, that the Gospell hath beene preached to all the world: and therefore this first signe of Christs

comming

comming is already past and accomplished.

The second signe of his comming, is the revealing of Antichrist, as Paul saith, *The day of Christ shall not come before there be a departure first, and that man of sinne be disclosed, even the same of perdition, which is Antichrist.* Concerning this signe, in the year of our Lord 602. *Gregorie* the Great, Pope of Rome, avouched this solemnly as a manifest truth, that whosoever did take to himselfe the name of Vniuersall Bishop, the same was Antichrist. Now five yeares after, Boniface succeeding him, was by *Phocas* the Emperour entituled, Vniuersall Bishop, Pastour of the Catholike Church, in the year of our Lord 607. and of all Popes he was the first knowne Antichrist, and since him all his successors haue taken vnto them the same title of Vniuersall and Catholike Bishop, whereby it doth plainly appeare, that at Rome hath bene and is the Antichrist. And this signe is alreadie past.

The third is, a generall departing of most men from the faith. For it is said in the place before named, *Let no man deceive you for the day of Christ shall not come, except there be a departing first.* Generall departure hath bin in former ages. When *Arius* spread his heresie, it tooke such place that the whole world almost became an *Arian*. And during the space of 900. yeares from the time of *Boniface*, the Popish heresie spread it selfe ouer the whole earth, and the faithfull seruants of God were but as an handfull of wheat in a mountaine of chaffe, which can scarce be discerned. This signe is in part already past, neuertheless it shall continue to the end, because men shall continually depart from the faith. And the nearer the end of the world is, the more Satan rageth and seekes to bring men into his kingdome. Therefore it standeth vs in hand to labour for the knowledge of true religion, and hauing learned it, most heartily to loue the same.

The fourth signe is, a generall corruption in manners. This point the Apostle sets downe at large, saying, *Toward the latter daies shall come perillous times, wherein men shall be louers of themselves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, vnholie, and without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traytors, heady, high minded, louers of pleasures more then louers of God, &c.* This generall corruption in the manners of men, is noted by our Sauour Christ, when he saith, *When he commeth he shall*  
scarfe

*scarce find faith vpon the earth.* This signe hath beene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christs comming stands in terrible and grievous calamities. For Christs disciples asking him a signe of his comming, and of the end of the world, he saith, *There shall be warres & rumours of warres, nation shall rise against nation, & realme against realme: and there shall be pestilence and famine and earthquakes in diuers places, and men shall be as their wits ended.* These haue bin in former ages. In the first three hundred yeares after Christ, were ten most fearefull persecutions: and since in Europe the Church of God hath bin wonderfully persecuted by the Antichrist of Rome in the hundred yeares last past.

The sixt signe is, an exceeding deadnes of heart, so as neither iudgements from heaven, nor the preaching of the word shall moue the hearts of men. So Christ saith, *It shall be in the comming of the Sonne of man, as it was in the daies of Noe, & in the daies of Sodom: they knew nothing til the flood came, & fire from heauen destroyed them all.* This signe vndoubtedly is manifest in these our daies, howfoeuer it hath bin also in former times. For where are any almost that are moued with Gods iudgements, or touched at the preaching of the word? nay rather men harden their hearts, & become secure & careles. The small fruit that the word of God bringeth forth in the liues of men, shewes this to be most true.

The seuenth & last signe, set down by the Apostle Paul is, that there shall be a calling of the Iewes before the Lord come to iudgment: but of the time whē this calling shall be, of the maner how, or the nūber of thē that shall be called, there is no mentio made of in the word of God: now it is likely that this signe is yet to come.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end can not be farre off. Now followes the signe that is ioyned with the comming of Christ, called *the signe of the sonne of man.* What this signe is, we find not in the Scriptures. Some think it to be the signe of the crosse, but that is frivolous: some, the glorie and maiestie of Christ, which shall be made manifest in his appearance: which seemes to be otherwise by the very words of Christ. *Then* (saith he) *shall ap- pear the signe of the sonne of man &c.* and then they shall see him come

*in the clouds of heauen with power and great glory: where hee distinguisheth the one from the other. I rather coniecture it to bee the burning of heauen and earth with fire, at the very instant of Christs comming, mentioned by Peter. We must not here dispute whence this fire shall come, or how it shall bee kindled, for that the word of God hath concealed: and where God hath not a mouth to speake, there we must not haue an eare to heare.*

The vses to be made hereof, are these: When S. Peter had set downe the change that shall be at the comming of Christ, & that heauen & earth must be purged with fire, he makes this vse thereof. *Seeing all things must be dissolved, what manner of men ought we to be in holy conuersation and godlines?* and the reason is good. For if heauen and earth must be changed and purged at Christs comming, then much more ought wee to be changed and to put off the old man of sin, and to become new creatures created after the image of God in righteousness and true holines. If the bruite creatures must be rent by fire, then much more are we to labour that the fire of Gods spirit may burne vp sinne and corruption in vs, and so change vs that we may be readie for him against his coming: els heauen and earth it selfe shall stand vp in iudgement against vs to our condemnation. Secondly, the consideration of this, that the world shall be consumed with fire, teacheth vs moderation and sobrietie in the vse of Gods creatures, as in costly buildings, gorgeous attire, and such like. What madness is this, to bestow al that we haue, on such things, as at the day of iudgement shall be consumed with fire. For looke whatsoeuer abuse shall come to Gods creatures by our folly, the same shall then be abolished. Thirdly, we must consider that the cause why heauen and earth must be consumed with fire, is mans sinne, by means whereof they are made subiect to vanity and corruption. Here then we haue iust occasion to acknowledge the greatness and wretchednesse of our sinnes. If any of vs had but seene the lewes leprosie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments also that were about him, and sometime the walls of his houses: but howsoeuer we cannot now see that leprosie among vs, yet we may see a worse. For the leprosie of our sinnes doth not onely infect our garments, & the things about vs, with our bodies, but even the high heauens & the earth are stained with the contagion thereof,



thereof, & are made subiect to vanity & corruption; yea by sin in vs the most glorious creatures in them; as the Sunne, Moone, and Starres are become subiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sinne, which is the most noy something in all the world, the stink whereof hath infected both heauen and earth? If we could consider this, we would not be so slacke in humbling our selues for the same as we are. We cannot abide to looke on a poore lazar full of blanes & soares: but if we could see our sins in their right colours, they would make vs seeme vnto our selues ten thousand times more onely then any lazar man can be; the contagion thereof is so great and noisome, that the very heauens which are many thousand miles distant from vs, are infected therewith. Yet here wee are to know, that this fire shall not consume the substance of heauen and earth, but onely change the qualitie, and abolish the corruption which our sinnes haue brought vpon them.

The fourth point to be considered, is the manner of the last iudgement, in which we may obserue two things: 1. who shall be iudge? 11. The proceeding of this iudge. The first is expressed in this article, *From thence he shall come to iudge. He, that is, Christ Iesus the second person in Trinity.* For the Father hath committed all iudgement vnto him. It is indeed an action common to all the three persons in Trinitie, but yet the execution thereof appertaines vnto the Sonne. The Father indeede doth iudge the world, but yet by the Son. But some may object, that the *Apostles shall sit on twelue thrones and iudge the twelue tribes of Israel.* And *Saint Paul* saith, *The Saints shall iudge the world.* How then is this true, that Christ is the onely iudge of the world. *Ans.* The authority of iudgement and giving sentence at the last day is proper to Christ alone; and doeth not belong either to the Apostles, or to the Saints: and they shall iudge at the last day onely as witnesses and approouers of Christs iudgement. At the great day of assise beside the iudge, the iustices on the bench are alle in a manner iudges, not that they give sentence, but because by their presence they approoue and witness the equitie of the sentence of the iudge: so the definitive sentence doth belong to Christ; and the Apostles and Saints doe nothing but approoue, and being present give assent to his righteous sentence.

The whole proceeding of the last iudgement may be reduced to seauen points or heads. The first is the coming of the iudge

in the clouds: Here at the first may be demanded, why Christ holds the last iudgement rather on earth then in heauen. *Answe.* He doth it for two causes. One, the creature to be iudged hath sinned here vpon earth: and hee proceedes after the manner of earthly iudges, who hold their sessions and assises there where trespasses are commonly committed. The second, because the diuell and his angels are to be iudged, and it is a part of their punishment to be cast out of heauen, for no vnclane thing may come into this heauenly Ierusalem, and therefore they now remaine in the lower parts of the world, and there must be iudged.

*Luk. 21. 33.* Furthermore, the second comming of Christ is sudden, as the comming of a thiefe in the night. He will come when the world thinketh not of him, as the snare doth on the bird. The consideration wherof must teach vs the same duties which our Saviour Christ taught the men of his time. First he teacheth them what they must not doe: for he knowing all things knew also the disposition of mans heart, and therefore saith, *Take heede to your selues, lest at any time your hearts be oppressed with surfeiting & drunkennesse, and the cares of this life, lest that day come vpon you vnawares.* For these sinnes benumme the heart, and steale away all grace. This exhortation in these our daies is most needefull. For mens hearts are like the smithes (lithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, hee teacheth them what they must doe: *Watch therefore* (saith hee) *and pray continually: that yee may be counted worthe to escape all these things: that shall come to passe, and that ye may stand before the Sonne of man.* But you will say: how may wee bee found worthe to stand before Christ at that day? *Answe.* Doe but this one thing: for your liues past bee humbled before God, and come vnto him by true, heartie, and vnfeined repentance, bee changed and become newe creatures: pray vnto him earnestly for the pardon of your sinnes in Christ, and pray continually that God will turne your hearts from your olde sinnes euery day more and more: and then come the last iudgement when it will, ye shall be found worthe to stand before Christ at his comming. The repentant sinner is he, that shall finde fauour in the sight of God at that day. The consideration hereof may moue vs to change our liues. Those which were neuer yet humbled for their sinnes, let them now beginne: and those which have already begunne, let them goe forward and continue. But the diuell

diuell will crie in the hearts of some men: that this exhortation is as yet needlesse: for the day of iudgement is not neare, because all the signes thereof are not yet passed. *Answ.* Suppose the day of iudgement be farre off, yet the day of thy death can not be so: for the common saying is true, to day a man, to morrow none. Now looke as death leaueth thee, so shall the day of iudgement finde thee. Impenitent *Cain* died long since, and yet the day of iudgment whē it cometh, shal finde him impenitent still. The same thing may be said of *Saul*, *Achitophel*, and *Judas*. They died desperately & impenitent, & the Lord shal find them so at his coming. So will it be with thee, whatsoeuer thou art that repentest not. Death may come vpon thee the next day, or the next houre, therefore watch and pray: prepare thy selfe against the day of death, that at the day of iudgement thou mayest be found worthie to obtaine fauour in the sight of the Lord. Securitie doth ouerwhelme the world, but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee y<sup>e</sup> worthie, then the Lord Iesus at his coming shal finde thee vnworthie: and the diuell shall stand before thee and accuse thee, thy conscience shall condemne thee, and hell shall bee readie to swallow thee vp. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and bee a bill of indictment to thy further condemnation.

The second point followeth, that Christ after that he is come in the cloudes shall sitte in a throne of glory, as the soueraigne iudge of heauen and earth: after the manner of earthly kings; who when they will shew themselves vnto their subiects in maiestie, power, and glorie, vse to ascend into the thrones of their kingdomes, and there to shew themselves and appeare in state vnto al the people. Now what this throne is, and how Christ sitteth in the same, the Scripture hath not reuealed, and therefore I will not stand to search. Yet here must we further marke, that this appearance of his in endles glory and maiestie shall bee most terrible and dreadfull to the vngodly, and therefore in *Daniel* Dan. 7. 9. his throne is said to be like a flame of fire, and at the very sight hereof men shall desire the mountaines to fall vpon them, and the hills to couer them.

The third point, is the citing of all men and of the angels before his maiestie in that day, there to answer for themselves.

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Ioh. 5. 28. The citing shall bee done by the voice of Christ, as he himselfe saith: *In that day all that are in the graue shall heare his voice, and they shall come forth.* And here we are to consider two things: 1. the power of his voice: 11. the ministerie whereby it shall bee uttered. For the first, no doubt the power of this voice shall bee vnspokeable, and therefore it is compared to a trumpet, the loudest and shrillest of all muscalle instruments; and to the crye of the murriners, whose manner hath bin in the doing of any businesse, with all their strenght at one instant to make a common shout. And sensible experience shall manifest the force thereof. For it shall cause all the dead euen from the beginning of the world to rise againe; though they haue lain rotten in the earth many thousand yeares: and all vnclane spirits shall bee forced and compelled, will they nill they, to come before Christ, who shall bee vnto them a most fearefull and terrible iudge, neither man nor angel shall be able to absent or hide himselfe: all without exception must appeare, as well high as low, rich as poore: none shall be able to withdraw themselves, no not the mightie Monarches of the earth.

Furthermore, this voice shall be uttered by angels. As in the Church Christ vseth men as his ministers by whom he speaks vnto his people: so at the last day he shall vseth the ministerie of angels, whome he shall send forth into the foure windes to gather his Elect to gither: and therefore it is likely that this voice shall be uttered by them. And by this which hath bene said, we must bee moued to make conscience of all sinne. For there is no auoiding of this iudgement, wee can not absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures whether man or angel, shall be forced to appeare: and therefore it stands vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the duties of christianity, that when wee shall bee cited before his glorious maiestie at the last day, we may be cleared and absolved.

The fourth point is, the separation of the sheepe from the goates, the good from the badde; for when all the kinreds of the earth, and all vnclane spirits shall stand before Christ, sitting in the throne of his glorie: then as a good shepheard hee shall separate them one from another, the righteous from the wicked, and the elect from the reprobate. Hee which knoweth the hearts of all men, knoweth also how to doe this, and he will doe

doe it. This full and finall separation is referred to Christ; and shall not be accomplished till the last day. For so it is in the parable, that the tares must grow with the wheate till harvest, & then the reapers must separate them, and gather the wheate into the barn, but the tares must be burned with vnquenchable fire. By the consideration of this one point, we learne diuers things. 1. that in the Church of God in this world, good and badde are mingled together, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which whē they could not finde, they haue therefore forsaken all assemblies. I confesse indeede that the preaching of the word is the Lords sinne whereby he clenseth his Church in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked be mingled with the godly. Therefore the Church is compared to a barnes floor; where is both wheate and chaffe; & a cornesfield, where is both tares and good corne: & a draw net, wherein is both good fish and badde. Secondly, whereas this separation must not be before the end of the world; hence we learne the state of Gods Church in this life. It is like a flocke of sheepe mingled with goates, & therefore the condition of Gods people in this world is to bee troubled many waies by those with whom they liue. For goates vse to strike the sheepe, to annoy their pasture, and to make their water muddie that they cannot drinke of it: therefore we must prepare our selues to beare all annoyances, crosses and calamities that shall befall vs in this world by the wicked ones, among whom we liue. Thirdly, we are taught, that howsoeuer the goates and the sheepe be very like, and feede in one pasture, and lie in one fold all their life time, yet Christ can and will seuer them asunder at the last day. Therefore, considering as we are borne of Adam we haue the nature of the goate, yea of the wilde beast, & not of the sheepe; it stands vs in hand to lay aside our goatish conditions, and to take vpon vs the properties of the sheepe of Christ, which he expresseth in these words, *My sheepe* (saith he) *heare my voice, I know them, and they follow me.* And the properties are three, to know him, to be knowne of him, and to follow him, namely in obedience: and he that finds them all in himselfe, weareth the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ, and

Mat. 13. 10.

Ezech. 34. 13.

Ioh. 10. 27.



and yet therewithall ioyned obedience, howsoever the world may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of Christ ioyned obedience to his word, that when the day shal come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. We may deceive men both in life and death, and beare them in hand that we are sheepe, but when the iudgement shall come, we cannot deceive Christ: he it is that formed vs; he knowes our hearts, and therefore can easily discern what we are.

The fifth thing is the triall of every mans particular cause, a point especially to be considered. For as at the barre of an earthly iudge, the malefactor is brought out of the prison and set before the iudge, & there examined: even so in that great day, shall every man without exception be brought before the Lord, to be tried. But how shall this triall be made? *Ans.* By workes: as the Apostle saith, *Wee must all appeare before the iudgement seate of Christ, that every man may receive the thing which are done in his body, according to that he hath done, whether it be good or euill.* And the reason is, because workes are the outward signes of inward grace and godlinesse. And though we be iustified by faith alone without workes, yet may we be iudged both by faith and workes. For the last iudgement doth not serue to make men iust that are vniust, but onely to manifest them to be iust indeede, which were iust before and in this life truly iustified. The consideration of this very point should moue vs all to repent vs of our sins past and to reforme our selues throughout, and to be plentifull in all good workes. And vndoubtedly if we seriously thinke vpon it, it will hold vs more straightly to all good duties, then if with the Papists, we held iustification by workes.

Furthermore, in this triall two things must be skanned: I. how all mens workes shal be made manifest. II. by what meanes they shall be examined. Of the manifestation of every mans worke, *S. Iohn* speaketh, *And I saw (saith he) the dead both great & small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of these things which were written in the bookes according to their works.* God is said to haue bookes not properly, but because all things are as certain & manifest to him, as if he had his Registers in heaven to keepe rolles and records of them. His bookes are three; the booke of Proui-

dence,

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Reu. 10. 11.

dence, the booke of Iudgement, the booke of Life. The booke of his prouidence is the knowledg of all particular things past, present, to come. Of this the Psalmist speaketh, *Thine eyes did see me* Ps. 139. 16 *when I was without forme: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.* The booke of iudgement is that whereby he giues iudgement: and it is two-fold. The first is Gods knowledge or prescience, in which all the affaires of men, their thoughts, words, and deedes, are as certainly knowne and set downe, as if they were put in bookes of record. We may forget our sinnes, but God keeps them in a register, he knows them every one. The second booke is every mans particular conscience, which also brings to remembrance and testifies what men haue done, and what they haue not done. The booke of life is nothing else but the decree of Gods election, in which God hath set downe who be ordained to life eternall. If. 4. 3.

Now the opening of these bookes is a thing wherein the endlesse power of God shall most notably shew it selfe. For when we shall stand before the iudgement seate of Christ, he then knowing all things in his eternall counsell, shall reueale vnto every man his owne particular sinnes, whether they were in thought, word, or deedes, & then also by his mighty power he shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience is shut vp as a closed booke, but then it shall be so touched, and as it were opened, that he shall plainly see and remember all the particular offences which at any time he hath committed, and his very conscience shall be as good as a thousand witnesses: whereupon he shall accuse and vtterly condemne himselfe. The consideration of this ought to terrifie all those that liue in their sinnes: for howsoeuer they may hide and couer them from the world, yet at the last day, God will be sure to reueale them all.

Now after that mens works are made manifest, they must further be tried whether they be good or euill. And that shall be done on this manner. They that neuer heard of Christ must be tried by the law of nature, which serues to make the inexcusable before God. As for those that liue in the Church, they shall be tried by the Law and the Gospell, as Paul saith, *As many as haue* Rom. 2. 13 *lived vnder the law shall be iudged by the law.* And againe, *At the* verse 16. *day of iudgement God shall iudge the secrets of our hearts according to* his

Heb. 11. 7. his Gospel. And, *By faith Noah builded an Arke, whereby he condemned the old world.* If this be true, then we must in the feare of God heare his word preached and taught with all reuerence, and make conscience to profit by it. For otherwise in the day of iudgement when all our workes shall be tried by it, the same word of God shall be a bill of inditement, and the fearefull sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the sweet promises of the Gospell: considering it is the onely touchstone, whereby all our words, thoughts, and workes must be examined.

The sixt point in the proceeding of the last iudgement, is the giuing of sentence, which is twofold: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receiue profit thereby. And first of all Christ shall begin his iudgement with the sentence of absolution; which shewes, that he is ready to shew mercy and slow to wrath. In this sentence we are to consider foure points: I. a calling of the elect to the kingdome of heauen: II. the reason thereof: III. a reply of the elect: IV. the answer of Christ to them againe. The calling of the elect is set down in these words,

Mat. 25. 34. *Come ye blessed of my Father, inherite the kingdome prepared for you from the beginning of the world.* And the words are to be obserued one by one. [*Come ye blessed*] Though Christ now sit in glory and maiesty in iudgement, yet he ceaseth not to shew his tender affection of loue vnto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of Saints, then by our selues immediatly, because he is now exalted in glory and maiesty. But marke, when he was here on earth, he said, *Come vnto me all ye that are brauen laden, and I will ease you.* And when he shall be most glorious in maiesty and power at the day of iudgement, he will then also say, *Come ye blessed of my Father:* and therefore we may resolue our selues, that it is his will now, that we should come vnto him without any intercession of Saints. [*Ye blessed of my Father.*] The elect are here called the blessed of God, because their righteousness, saluation, and all that they haue, springs of the meere blessing of God. Nothing therefore must be ascribed to the worke of man. *Inherite* That is, receive as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merite, but

but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his workes. [*The kingdome*] that is, the eternall estate of glorie and happinelle in heauen: therefore in this life we must so vse this world, as though we used it not: all that we haue here is but vaine and transitorie: and all our studie and endeauour must be to come to the kingdome of heauen. [*Prepared*] Here note the vnspokeable care of God for the faithfull. Had he such care to provide a kingdome for his children before they were? Then we may assure our selues, he will haue greater care ouer them now, when they haue a being. *For you* that is, for the elect and faithfull. Hence it appeares that there is no vniuersall election whereby (as some suppose) God decrees that all and every man shall be saved. Indeepe if he had said, *Come ye blessed of my Father, inherit ye the kingdome prepared for all, but receiued of you*, it had bin something, but he saith onely, *prepared for you*: and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes as from signes, in these words, *For I was hungry, and ye gaue me meate, &c.* When he saith, *for I was hungry*, he meanes his poore and distressed members vpon earth: and thereby he signifies vnto vs that the miseries of his seruants are his owne miseries. Thus the Lord saith in *Zacharias*. *He which toucheth you, toucheth the apple of my eye.* And when *Saul* was going to persecute them in *Damascus* and elsewhere that called on the name of Christ, he cried from heauen, *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church and people, that they haue an high priest, who is touched with the feeling of our infirmities: and if he account our miseries his owne miseries, then no doubt he will pitie our estate and make vs able to beare the worst. *And ye gaue me meate* Here we note, that the principall workes of men are those which are done to the poore members of Christ. We are indeepe to helpe all, in as much as they are our very flesh and the creatures of God, but the rule of *S. Paul* must bee remembered, *Doe good to all, but especially to those that are of the household of faith.* Many are of minde that the best workes are, to build Churches and Monasteries, but Christ tels vs here, that the best worke of all is to releue those that be the liuing members of his mysticall body.

The third point is the replie of the Saints to Christ againe, in these words, *Lord, when saw we thee an hungred, and fed thee, &c.*

They doe not denie that which Christ aouched, but doe, as I take it, standing before the tribunal seate of God, humble themselves, having still an after-consideration of the infirmities and offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of his workes and to stand vpon them in the matter of iustification before God. And wee must rather doe as the Saints of God doe, abase our selues in regard of our sinnes past.

The last point is the answer of Christ to them againe, in these words, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren, you did it to me.* A most notable sentence: and it serueth to teach vs, how wee should behaue our selues in doing workes of mercie, which are duties to be performed in this life. We are not to doe them of any sinister respect, as for praise of men or commoditie, but we must propound vnto our selues the partie to whom we doe any good, and in him looke on Christ and so doe it, as vnto Christ and for Christs sake onely: and this is a good worke indeede. Christ saith, *Who soeuer shall giue a cuppe of colde water to a disciple in the name of a disciple, shall not lose his reward.* It is but a small gift, but yet the manner of doing it, namely, in the name of a disciple, that is, in respect that he is a member of Christ, doth make it an excellent worke of mercie. It is a speciall marke of a childe of God to shew mercie on a Christian because he is a Christian. If any would know whether he be a Christian or no, let him search himselfe, whether he loue a man, and can doe good vnto him, because he is a childe of God, and a member of Christ. For this is a plaine argument, that he also is the childe of God. Many can loue, because they are loued againe, but to loue for Christ his sake, is a worke of Christ in vs, and a speciall gift of God.

The sentence of condemnation followes in the second place: and it contains foure points: I. the reiection of the vngodly: II. the reason of their reiection: III. the defence which the wicked make for themselves: lastly, the answer of Christ to them againe. The reiection of the wicked is vttered by a terrible sentence, *Away from me ye cursed into hell fire.* The vie hereof in generall is two-fold. First, it serueth to awake and excite all men and women in the world whosoever they be that shal heare it, to looke vnto their owne estates. It is wonderfull to see what great security reigneth euery wherein these our daies. Men goe



on in sinne from day to day and from yeare to yeare without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods, are neither by the feare of arraignment or imprisonment kept in good order. The occasions of security are twofold: I. the prosperitie of the wicked, who of all men liue most at ease without trouble, either in body or in minde. II. Gods patience and long suffering; as *Salomon* saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.* But to awake all those which liue in this security; they must remember that howsoever the Lord God doth now deferre his iudgement, yet there is a day wherein he will no way shew mercy and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them, *Away from me ye cursed.* The second vse is to the godly: It serueth to nurture them and to keepe them in awe before God: and no doubt, this was a principall cause why this sentence was here penned by the holy Ghost. A wise master of a family will checke his seruant, and if the cause require, correct him in his childe presence, that the childe it selfe may learne thereby to feare and stand in awe of his father: so Christ the more careful and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whensoever they shall heare or reade the same, might be moued thereby to stand in feare of God, and more dutifully performe obedience vnto his commandements. *Away from me.* Here we may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this world. For in the day of iudgement the punishment of the wicked is to be cut off from him, and driven away from his presence. Now he that would haue fellowship with God after this life, and escape that punishment, must seek to haue it in this life: and he that will not seek to haue fellowship with him in this life, shall neuer haue it after in the day of iudgement. Again, let vs marke that it is nothing to draw neere vnto Christ with our lips; if the heart be not with him; for such as come neere with the lip, and keepe aloofe in the heart, shall heare the sentence pronounced, *Away from me ye cursed;* and shall be seuered as farre from Christ as hel from heauen. Therefore levs not content our selues with formall profession, but open the dores of our hearts,

Eccleſ. 8. 11

that the king of glorie may come in. *Yee cursed*] They are cursed who are borne in sinne and liue in their sinnes, and all the daies of their liues so perseuere to the last gaspe without seeking recovery. Whosoever he be, that is in this estate, the curse of God hangeth ouer his head, and will so doe till he get reconciliation with God in Christ. This being so, aboue all things in this world we must labour to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so perseuere without repentance, the day wil come when we shal heare this fearefull sentence pronounced against vs: *Away from me yee cursed into hell fire.* What hell fire is, we must not curiously search, but rather giue our whole indeauour to learne how we may auoide it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet we are to know thus much, that by hel fire is not meant any bodily flame, but it signifies the seazing of the fearefull and terrible wrath of God both on body and soule for ever. For howsoever the bodie be subiect to burning with bodily fire, yet the soule being spirituall can not burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly resembled thereby, *Prepared for the diuell and his angels.*] There is in every mans heart by nature this corruption; whereby when he sinneth, he thinks that there is no danger but all is well, hauing as *Esa* saith, made a *covenant with hell*. But here consider, that, although the diuell was once an angel of light, yet when he had sinned, he could not escape hell: it was prepared euen for him. How then shall vngodly men, which are not halfe so wily, thinke to escape?

Now followeth the reason of their reiection in these words: *For I was an hungered and yee gaue me no meate, &c.* Hence wee learne these two points: that all mans religion and seruing of God is in vaine, if so be wee shew no compassion toward the poore members of Christ, in feeding, cloathing, lodging, and visiting of them. For we must thinke, that many of those against whom this reason shall be brought, did know religion and profess the same, yea they prophesied in the name of Christ, and called on him, saying, *Lord, Lord*: and yet the sentence of condemnation goeth against them, because they shew no compassion toward the members of Christ, and therefore it is a principall  
virtue,

vertue, and a speciall note of a Christian, to shew the bowels of compassion towards his needy brethren. Here againe we note, that it is not sufficient for vs to abstaine from euill, but we must also doe good. For it is not said, I was an hungred and ye tooke from me, but, *When I was hungry ye gaue me meate*. They are not charged with doing euill, but, for not doing good. Saint Iohn saith, *The axe is laid to the roote of the tree, and the reason followes*, Math. 3. not because the tree bare euill fruite, but *because it bare not good fruite*: therefore it must be cast into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God will bee mercifull vnto them, because they doe no man harme. Thus we see how the diuell blinds the eyes of men: for it will not stand for paiement at the day of iudgement to say, I haue hurt no man, vnlesse we further doe all the good we can.

The third point is the defence which impenitent sinners make for themselves in these words, *Lord when saw we thee an hungred, or thirstie, or naked, or in prison, or sicke, and did not minister vnto thee?* Thus in their owne defence, that which Christ saith, they gaine say, and iustifie themselves. Here make the nature of all impenitent sinners, which is, to sooth and flatter themselves in sinne, and to maintaine their owne righteousnesse, like to the proud Pharisee in his prayer, who bragged of his goodnesse, and said, *Lord, I thank thee, that I am not as other men are, extortioners, &c.* &c. in the very same manner ignorant persons of all sorts among vs, iustifie themselves in their strong faith, and bragge of their zeale of Gods glory, and of their loue to their brethren, and yet indeed shew no signes thereof. And truly we are not to maruell when we see such persons to iustifie themselves before men, whereas they shall not be ashamed to doe it at the day of iudgement before the Lord Iesus himselfe.

The last point, is Christs answer to them again in these words: *Verily, I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me*. This sentence being repeated againe, doth teach vs the lesſon which we learned before, that when we are to shew compassion to any man, especially if hee be a member of Gods Church, we must not consider his outward estate or his basenes, in that he wants foode or raiment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must moue vs to compassion, and cause vs to make a supply of his wants more then any respect in the world beside.

beside. And surely when Christ in his members comes to our doores and complains that he is hungry and sicke, and naked, if our bowels come not towards him, there is not so much as a sparke of the love of God in vs.

The seventh point in the proceeding of the last iudgement is, the retribution or reward in these words: *And they shall goe into euertlasting paine, and the righteous into life eternall.* How doe the wicked enter into hell & the godly into heauen? *Ans.* By the powerful and commanding voice of Christ, which is of that force, that neither the greatest rebell that euer was among men, nor all the diuels in hell, shall be able to withstand it. And seeing that after the day of iudgement we must remaine for euer either in heauen or in hell, wee are to looke about vs and to take heede vnto our hearts. Indeed if the time were but a thousand or two thousand yeares, then with more reason men might take liberty to themselves: but seeing it is without end, we must be most carefull through the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shal come, we may auoid that feareful sentence of euertlasting woe & cōdemnation, which shall be pronounced against the wicked. And wheras a wicked men shall goe to hell at Christs commandement, it teacheth vs, willingly to obey the voice of Christ in the ministry of the word. For if we rebell against this voice in his word, when in the day of iudgement sentence shal be pronounced against vs, we shal heare another voice, at the giuing wherof, we must obey whether we wil or no, and thereupon goe to euertlasting paine, whither we would not. Let vs therefore in time deny our selues for our sins past, and only rely vpon Christ Iesus for the free remission of them all, and for the time to come, lead a new reformed life.

Thus much of the order of Christ his proceeding at the day of iudgement. Now follow the vser thereof, which are either comforts to Gods Church or duties for all men. The first comfort or benefir is this, that the same person which died for vs vpon the crosse to worke our redemption, must also be our iudge. And hence we reap two speciall comforts. 1. The people of God shall hereby enioy full redemption from all miseries and calamities which they had in this life. So Christ himselfe speaking of the signes of the end of the world saith to his disciples, *When you see these things, lift up your heads: for your redemption draweth nere.* Then he shall wipe all teares from their eies. Secondly, wee shall hereby

hereby have a small deliuerance from all sinne. Now what a loyfull thing it is, to be freed from sinne, may plainly appeare by the cry of *S. Paul*: *O wretched man that I am, who shall deliuer me from this body of death?* And certen it is, that he which knowes what sinne is, and seriously repents him of the same, would wisht with all his heart to be out of this world, that he might leaue off to sinne, and thereby cease to displease God.

The second comfort is this: the godly in this world haue many enemies: they are reuiled, slandered, and often times put to death: well, *Christ Iesus* at the day of iudgement will take every mans case into his owne hand: he will then heare the complaint of the godly, howsoever in this world they found no remedy: and then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to bee considered especially of all those that are any way persecuted or molested by the wicked of this world. *Apoc. 6. 10.*

Now follow the duties to be learned of every one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, and to moue them with all speede to seeke vnto *Christ* for the pardon of the same. When *Paul* preached to the Athenians, he willed them to repent vpon this ground and reason, *because the Lord hath appointed a day wherein he will iudge the world in righteousness.* To speake plainly, we can be content to heare the word, and to honour him with our lips, yet for the most part, all is done but for fashions sake: for still we liue in our old sinnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when we shall come before the iudge of heauen and earth, and haue all our sins laid open, and we must answer for them all. This is the point which the holy Ghost vseth as a reason to moue men vnto repentance: and assuredly if this will not moue vs, there is nothing in the world will. Secondly, to this purpose *Paul* saith, *If wee would iudge our selues, we should not be iudged.* Wouldst thou then escape the iudgement of *Christ* at the last day? then in this life iudge thy selfe. Now a man iudging of himselfe, must performe foure things: I. he must examine himselfe of his owne sinnes: II. he must confesse them before the Lord. III. he must condemne himselfe; and as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and cry

vnto.



vnto God as for life and death, for the remission of all his sinnes: and he that doth this vnfainedly shall neuer bee iudged of the Lord at the last day: but if wee slacke and neglect this duty in this life, then vndoubtedly there remaines nothing but eternall woe in the world to come.

- Thirdly, by this we may learne, one not to iudge or condemne another, as *Paul* saith, *Iudge nothing before the time untill the Lord come, who will lightent things that are in darknesse, and make the counsels of the hearts manifest.* And *Christ* saith, *Iudgement is mine: and, Iudge not, and yett shall not be iudged.* And againe *Paul* saith to the *Romanes*, *Why dost thou iudge thy brother? for we must all appeare before the iudgement seat of Christ.* But some will aske, how doth one iudge another? *Answ.* Thus: I. when a man doth well, to say of him that he doth euill: II. when a man doth euill, then to make it worse: III. when a thing is doubtfull, to take it in the worst part. And by any of these three waies we are not to iudge either of mens persons or actions.

- Fourthly, we must endeauiour our selues to keepe a good conscience before God and before all men. This is the practise of *Saint Paul*, who in consideration and hope of a resurrection vnto iudgement as well of the iust as of the vniust, endeauioured himselfe to haue alwaies a cleare conscience both towards God and towards men. His example is worthy our marking and imitation, for fewe there be that vpon this occasion make any conscience either of duty to God or to their brethren.

- Fifthly, the last iudgement must stirre vs vp to a reuerend feare of God, and cause vs to glorifie him: as the angell saith in the *Reuelation*, *Fear God and giue glory to him, for the houre of his iudgement is come.* And doubtlesse if any thing in the world wil mouue a man to feare the Lord, it is this, to remember the fearefull and terrible day of iudgement.

Now hauing spoken hitherto of the first person the Father, & also of the Sonne, it followeth in the next place to speake of the third person in these words, *I beleue in the Holy Ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *Holy Ghost*, or *Spirit*. It may here be demaunded, how this title can be fit to expresse the third person, which seemes to be common to the rest: for the father is holy, and the sonne is holy: againe, the father is a spirit, and the sonne is a spirit. *Answ.* Indeede the father and

and the Sonne are as well to bee termed holy in respect of their natures, as the third person : for all three subsisting in one and the same god-head, are consequently holy by one and the same holinesse : but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Now if it be said that sanctification is a worke of the whole Trinity, the answer is, that although it be so, yet the work of sanctification agrees to the holy Ghost in speciall manner. The father sanctifieth by the sonne and by the holy Ghost: the sonne sanctifieth from the Father and by the holy Ghost: the holy Ghost sanctifieth from the Father and from the Sonne by himselfe immediatly : and in this respect is the third person termed holy. Againe, the third person is termed a Spirit, not only because his nature is spirituall (for in that respect the Father is a spirit and the Sonne is a spirit,) but because hee is *spirited* or *breathed* from the Father and from the Sonne, in that hee proceeds from them both. Thus wee see there is a speciall cause why the third person is called the *Holy Ghost*.

Now the action of faith which concernes the third person, is to *believe in him*. Which is, 1. to acknowledge the holy Ghost as he hath revealed himselfe in the word. 11. In speciall, to believe that he is my sanctifier and comforter. 111. To put all the confidence of my heart in him, for that cause. In these words are comprised foure points of doctrine, which are to be believed concerning the holy Ghost. The first, that hee is very God. For wee are not to put our affiance or confidence in any but in God alone. And no doubt the penners of the Creede, in that they prefixed these words, *I believe in*, before the article of the third person, meant thereby to signifie, that he is true God equall with the Father and the Sonne, according to the tenour of the Scriptures themselves. Peter saith to Ananias: *Why hast Satan filled thine heart, that thou shouldst lie vnto the Holy Ghost?* and continuing the same speech, he changeth the tearme only, and saith, *Thou hast not lied vnto men, but vnto God*. Whereby he insinuateth that the holy Ghost is very God. In the vision of the Prophet *Isai*, the words by him set downe are thus: *I heard the voice of Iehoua; saying, Whome shall I send, &c. and he said, Go and say to this people: They shall heare indeed, but they shall not understand. But Paul quoting the same place, spake on this manner: Well spake the holy Ghost by Esay the prophet, saying, Hee vnto this people and*

Act. 5. 3-4.

Isa. 6. 9.

Act. 13. 15.

and say vnto them. Now these places beeing compared together make it plaine, that the title of *sebona*, agreeth to the Holy Ghost. But yet the enemies of this truth which thinke, that the Holy Ghost is nothing else but the action or the operation of God, obiect out of the Scriptures to the contrary: I. God know-

Mat. 11. 27. eth the Sonne: the Holy Ghost knoweth not the Sonne: *for none knoweth the Sonne but the Father: ergo* the Holy Ghost is not God.

*Ans.* That place excludeth no person in Trinity, but onely creatures, & false gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Son of God, but the Father. And the opposition is made to exclude creatures, not to exclude the

Rom. 8. 26. Holy Ghost. Again they obiect, that the Holy Ghost *maketh request for us* with groanes & sighes that can not be vttered: therefore (say they) the Holy Ghost is not God, but rather a gift of God. For he that is true God, cannot pray, groane or sigh. *Ans.* *Pauls* meaning is therby to signifie that the Holy Ghost causeth vs to make requests, & stirreth vp our hearts to groane & sigh to God: for he hath said before, *We haue receiued the spirit of adoption,*

Rom. 8. 15. whereby we cry, *Abba, Father.* Yet further they obiect the words Luk. 1. 31. of the angel *Gabriel* to the virgine *Mary*, saying, *The vertue of the most High hath ouer-shadowed thee:* and hence they gather, that if the Holy Ghost bee the vertue of God, then hee is not God indeed. *An.* As *Christ* is called the Word of God, not a word made of letters or syllables; but a substantiall word, that is, being for euer of the same substance with the Father: so in this place the Holy Ghost is called the vertue of the most Highest, not because he is a created quality, but because he is the substantiall vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they alledge, that neither the Scriptures nor the practise of the Primitive Church doth warrant vs to pray to the Holy Ghost. *Ans.* It is not true. For whensoever we direct our praiere to any one of the three persons, in him we pray to them all. Besides wee haue example of praiere made to the Holy Ghost in the word of God. For *Paul* saith to the Corinthians,

2. Cor. 13. The grace of our Lord *Iesus*, the loue of God the Father, and the fellowship of the Holy Ghost be with you all. And the words are as if *Paul* had said thus; O Father, let thy loue; O Sonne, let thy grace, O Holy Ghost, let thy fellowship be with them all. And therefore this first doctrine is true, and as well to be beleeued as any other, that the Holy Ghost is God.

The second point is, that the Holy Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguished, I beleue in the Father, I beleue in the Sonne, I beleue in the Holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the Father vttereth a voice from heaven, saying, *This is my beloued Sonne in whom I am well pleased*: and not the Sonne, or the Holy Ghost. Secondly, the Sonne stood in the water, and was baptised by *Iohn*, and not the Father, or the Holy Ghost. Thirdly, the Holy Ghost descended from heaven vpon Christ, in the forme of a dove, & not the Father, or the Sonne, but the Holy Ghost alone. Christ in his commission vnto his disciples, saith *Go teach all nations, baptizing them into the name of the Father, the Sonne, and the Holy Ghost*. Now if the Holy Ghost had beene the same person either with the Father, or with the Sonne, then it had beene sufficient to haue named the Father and the Sonne onely. And the distinction of the third person from the rest, may be conceived by this, that the Holy Ghost is the Holy Ghost, & not the Father or the Sonne.

The third point to be beleued is, that the Holy Ghost proceedeth from the Father and the Sonne. For a further prooofe hereof, consider these places. *Paul* saith, *Ye are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man haue not the spirit of Christ, hee is not his*. And againe, *Because ye are sonnes, God hath sent forth the Spirit of the Sonne into your hearts*: where we may obserue, that the Holy Ghost is the spirit both of the Father and of the Sonne. Now the Holy Ghost is called the spirit of the Father, not onely because hee is sent of him, but because he proceedeth from the Father, as *Christ* saith to his disciples: *When the comforter will come, whome I shall send vnto you from the Father, euen the spirit of truth which proceedeth of the Father, he shall testifie of me*. And therefore likewise he is the spirit of the Sonne, not onely because he is sent of the Sonne, but also because he proceedeth from him. Againe, in the Trinity the person sending doth communicate his whole essence and substance to the person sent. As the Father sending the Sonne doth communicate his essence and substance to the Sonne. For sending doth presuppose a communication of essence. Now the Father & the Son send the Holy Ghost: therefore both of them communicate their substance and essence vnto the same person, Thirdly,

Thirdly Christ saith, *The Holy Ghost hath received of me*, which Ioh. 14. 16. *he shall show unto you*, namely knowledge and truth, to be reuealed vnto his Church. Whence we may reason thus: the person receiuing knowledge from an other, receiues essence also: the Holy Ghost receiues truth and knowledge from Christ to be reuealed vnto the Church: and therefore first of all he hath received substance and essence from the Sonne. But some peradventure will say, where is it written in al the Bible in expresse words, that the Holy Ghost proceeds from the Sonne as he proceedes from the Father. *Ans.* The Scripture saith not so much in plain termes: yet we must know that that which is gathered forth thence by iust consequence, is no lesse the truth of God, then that which is expresse in words. Hereupon all Churches, saue those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy Ghost is equall to the Father and the Sonne. And this wee are taught to acknowledge in the Creede, in that we doe as well beleue in the holy Ghost as in the Father and the Sonne. And though the holy Ghost be sent of the Father and the Son, yet (as I haue said before) that argues no inequality (for one equall may send another by consent) but order onely, whereas the holy Ghost is last of all the three persons. Again, in that the holy Ghost receiueh from the Sonne, it prooues no inferiority. Because he receiues from the sonne whatsoever he receiues by nature, and not by grace. And he receiues not a part, but all that the sonne hath, sauing the proprietie of his person.

Now follow the benefits which are given by the holy Ghost, and they are of two sorts: some are common to all creatures, and some are proper to men. The benefit of the Holy Ghost common to all creatures, is the worke of creation and preseruatiō. For all things were created and made, and afterward preserued by the Holy Ghost. So *Elihu* saith, *The Spirit of God hath made me*. And *Moses* saith, *In the beginning the Spirit mooued vpon the waters*. The phrase is borrowed from a bird, who in hatching of her yong ones, sits vpon the egges, mooues her selfe vpon them, and heats them. And so likewise the holy Ghost in the beginning did by his owne power cherish and preserue the masse or lump of wherof all things were made, and caused it to bring forth the creatures. This being euident that the Holy Ghost hath a stroke

Iob 33. 4.  
Gen. 1. 2.



stroke in the worke of creation and preservation, we must vnfaignedly acknowledge that we were first created, and since that time continually preserved by the benefit even of the third person.

The benefits proper vnto men, are of two sorts: some are common to all men both good and bad, and some proper to the elect and faithfull. The benefits common to all men are diuers: I. the gift of practising a particular calling. As in the body seuerall members haue seuerall vses, so in every society seuerall men haue seuerall offices and callings, and the gifts whereby they are enabled to performe the duties thereof, are from the holy Ghost. When *Gideon* became a valiant capitaine to deliuer the *Israelites*, it is said he was clothed with the spirit, *Baalacel* and *Abelshab* being set apart to build the tabernacle, were filled with the spirit of God in wisdom and in vnderstanding, and in all workmanship, to finde out curious workes, to worke in gold and in silver, and in brasse, also in the art to set stones, and to carue in timber, &c. By this it is manifest, that the skill of any handiercraft is not in the power of man, but comes by the holy Ghost. And by this we are taught to vse all those gifts well, whereby we are enabled to discharge our particular callings; that they may serue for the glory of God, and the good of his Church: and those that in their callings vse fraud and deceit, or else liue inordinately, doe most vnthankfully abuse the gifts of God, and dishonour the spirit of God the author of their gifts, for which thing they must give an account one day.

The second gift common to all, is Illumination, whereby a man is enabled to vnderstand the will of God in his word. The *Iewes* in the reading of the old Testament had a veile over their hearts: and the like haue all men by nature, to whom the word of God is foolishnesse. *Paul* at his conuersion was smitten blind, and scales were vpon his eyes: the like also be ouer the eyes of our mindes, and they must fall away, before we can vnderstand the will of God. Now it is the worke of the H. Ghost to remooue these scales and filmes from our eyes. And for this very cause he is called *the anointing* and *eye saluer*: for as it doth cleare the eyes, and take away dimnesse from them, so doth the holy Ghost take away blindness from our mindes, that we may see into the truth of Gods word. This being a common gift, and receiued both of good and badde, it standeth vs in hand not to

Ind. 6. 34.

Exod. 31. 3.

Heb. 6. 4.

1. Ioh. 2. 20.  
Apoc. 3. 18.

content our selues with the bare knowledge of the word, but therewithall we must ioine obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he

Luk. 12. 47. which knoweth his masters will and doth it not, shall be beaten with many stripes.

The third gift of the holy Ghost, is the gift of prophecy, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not given to euery man, yet is it common both to good and hadde. For in the day of iudgement when men shall come to Christ and say, Master we haue prophecyed in thy name, hee shall answer againe, I neuer knew you, depart from me ye workers of iniquity. Hereupon those that are in the calling of the ministry, and haue receiued the gift of prophecy, must not herewithall be puffed vp. For if they be not well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built *Noahs* Arke when the flood came were drowned, because they would not obey *Noahs* preaching: so those that haue the gifts of prophesie, and are builders in Gods house, if they build not themselves as well as others, for all their preaching, at the day of iudgement, they shall be condemned: and therefore it standeth them in hand, not to content themselves with this, that they know and teach others gods wil, but they themselves must be the first doers of the same.

The fourth common gift of the holy Ghost, is Abilitie to bridle and reſtraine ſome affections, ſo as they ſhall not breake out into outrageous behauiour. *Haman* a wicked man, and an enemy to Gods Church, when he ſaw *Mordecai* the lew ſitting in the kings gate, and that he would not ſtand vp nor mooue vnto him, he was full of indignation: neuertheles the text ſaith, that he

Hest. 5. 10. *refrained himſelfe.* And when *Abimelech* an heathen king had  
Gen. 20. 6. taken *Sara* *Abrahams* wife, God ſaid vnto him: *I know that thou didſt this with an vpright heart: and the text addeth further, I haue kept thee, that thou ſhouldeſt not ſinne againſt me.* And thus the Lord giueth to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelues, ſo as in outward action they ſhall not praſtiſe this or that ſinne. For why did not *Abimelech* commit adulterie? ſurely becauſe God kept him from it. Againe, in the hiſtories of the heathen we may reade of many that were iuſt, li-  
berall, meeke, continent, &c, and that by a generall operation of  
the



the holy Ghost that represseth the corruption of nature, for the common good. Here then if any man aske, how it commeth to passe that some men are more modest and ciuill then others, seeing all men by nature are equally wicked, the answer may be, not as the common saying is, because some are of better nature then others (for all the sonnes of *Adam* are equall in regard of nature: the childe new borne in that respect is as wicked as the eldest man that euer liued) but the reason is, because God gives this common gift of restraining the affections more to some then to others. This must be considered of vs all. For a man may haue the spirit of God to bridle many sinnes, and yet neuer haue the spirit to mortifie the same, and to make him a new creature. And this being so, we must take heede that we deceiue not our selues. For it is not sufficient for a man to liue in outward ciuilitie, and to keepe in, some of his affections vpon some occasion (for that a wicked man may do:) but we must further labour to feele in our selues the spirit of God, not onely bridling sinne in vs, but also mortifying and killing the same. Indeeede both of them are the good gifts of Gods spirit, but yet the mortification of sinne is the chiefeft, being an effectuall signe of grace, and proper to the elect.

The fifth grace and gift of the holy Ghost is, to heare and receiue the word of God with ioy. In the parable of the sower, one kinde of bad ground are they, *Which when they haue heard, receiue the word with ioy.* And this is that, which the author of the Hebrewes calles the *tasting of the good word of God, and of the powers of the world to come.* We know that there is great difference betweene tasting of meate and eating of it. They that sit downe at the table doe both taste and eate, but they that dresse the meate doe onely see and taste thereof: so it is at the Lordstable. Many there be that haue this gift, truly both to taste and eate of the bodie and blood of Christ offered in the word and Sacraments: and some againe doe onely taste and feele the sweetenesse of them and reioyce therein, but yet are not indeede partakers thereof. Now if this bee so, then all those which heare the word of God must take heede how they heare, and labour to finde these two things in themselves by hearing: 1. that in heart and conscience they be thoroughly touched and humbled for their sinnes: 11. that they be certainly assured of the fauour and loue of God in Christ, and that the sweete promises of the

Luk. 8. 13.

Gospell doe belong to them: and in consideration hereof they must make conscience of all sinne both in thought, word, and deede, through the whole course of their lives. And this kinde of hearing bringeth that ioy which vanissheth not away.

Thus much of the benefits of the holy Ghost common to all men both good and bad: now follow such as are proper to the elect, all which may be reduced vnto one, namely the *Inhabitation of the spirit*, whereby the elect are the temples of the holy Ghost: who is said to dwell in men, not in respect of substance (for the whole nature of the holy Ghost can not be comprised in the body or soule of man) but in respect of a particular operation: and this dwelling stands in two things. The first that the holy Ghost doth abide in them, not for a time onely, but for euer: for the word, *dwelling* noteth perpetuity. Secondly, that the holy Ghost hath the full disposition of the heart, as when a man commeth to dwell in an house whereof he is Lord, he hath liberty to gouerne it after his owne will. Now this disposition of the hearts of the faithfull by the holy Ghost, stands in fise speciall and notable gifts euery one worthy our obseruation.

The first is a certen knowledge of a mans owne reconciliation to God in Christ. As it is said in *Esai*, *By his knowledge my righteous seruants shall inrisie many.* And Christ saith, *This is life eternall that they know thee to be the onely very God, and whom thou hast sent Iesus Christ.* This knowledge is not generall, for then the diuels might be saued; but it is particular, whereby a man knoweth God the Father to be his father, and Christ the redeemer, to be his redeemer, and the holy Ghost to be his sanctifier and comforter. And it is a speciall worke of the holy Ghost, as *Paul* saith, *The spirit of God beareth witnesse to our spirits, that wee are the children of God.* And, *We haue receiued the spirit which is of God, that we might know the things that are giuen vnto vs of God.*

The second gift is regeneration, whereby a man of a limme of the diuell is made a member of Christ, and of a childe of Satan (whom euery one of vs by nature doe as liuely resemble as any man doth his owne parent) is made the childe of God. Except a man (saith our Saviour Christ) *be borne againe by water and the spirit, he cannot enter into the kingdome of heauen.* *Iohn* Baptist in saying that Christ baptized with the holy Ghost and fire, compares the spirit of God to fire and water. To fire for two causes: 1. as it is the nature of fire to warme the body that is benumbed

med and frozen with colde: so when a man is benumbed and frozen in sinne, yea when he is euen starke dead in sinne, it is the property of the holy Ghost to warme and quicken his heart, and to reuiue him. 11. Fire doth purge and eat out the drosse from the good mettall: now there is no drosse nor canker that hath so deeply eaten into any mettall as sinne into the nature of man, and therefore the holy Ghost is as fire to purge and eat out the hidden corruptions of sinne out of the rebellious heart of man. Againe, the holy Ghost is compared to cleare water for two causes: 1. man by nature is as drie wood without sappe, and the property of the holy Ghost is as water to supple and to put sap of grace into the dead and rotten heart of man. 11. the property of water is to cleanse and purifie the filth of the body: euen so the holy Ghost doth spirituallly wash away our sinnes, which are the filth of our nature; and this is the second benefit of the holy Ghost. By this we are taught that he which would enter into the kingdome of God, and haue the holy Ghost to dwell in him, must labour to feele the worke of regeneration by the same spirit: and if a man would know whether he haue this worke wrought in him or no, let him marke what *S. Paul* saith, *They that are of the spirit, sauour the things that are of the spirit: but they that liue after the flesh, sauour the things of the flesh.* *Rom. 8. 5.* If therefore a man haue his heart continually affected with that which is truly good, either more or lesse, it is a certen token that his wicked nature is changed, and he regenerate: but contrariwise if his heart be alwaies set on the pleasures of sinne, and the things of this world, he may iustly suspect himselfe that he is not regenerated. As for example: if a man haue all his minde set vpon drinking and gulling in of wine and strong drinke, hauing little delight or pleasure in any thing else, it argues a carnall minde and vnregenerate, because it affects the things of the flesh, and so of the rest. And on the contrary, he that hath his minde affected with a desire to doe the will of God, in practising the workes of charity and religion, he I say, hath a spirituall and a renewed heart, and is regenerate by the holy Ghost.

The third worke of the holy Ghost is, to gouerne the hearts of the elect: this may be called spirituall regiment. A man that dwelleth in a house of his owne, orders and gouernes it according to his owne will: euen so the holy Ghost gouernes all them in whom he dwelleth, as *Paul* saith, *They that are the sonnes of God,*



- Rom. 8. 4. *are ledde by his spirit* a most notable benefit: for looke where the Holy Ghost dwelleth, there hee will bee Lord, governing both heart, minde, will, and affections; and that two waies: 1. by repressing all bad motions vnto sin, arising either from the corruption of nature, from the world, or from the diuell. 11. by stirring vp good affections and motions vpon euery occasion: so it is laide, *The flesh* (that is, the corruption of mans nature) *lusteth against the spirit: and the spirit* (that is, grace in the heart) *lusteth against the flesh*; and that after a double sort: first by labouring to ouer-master and keepe downe the motions thereof: secondly, stirring vp good motions and inclinations to piety and religion. In *Esay* the Holy Ghost hath most excellent titles: *The spirit of the Lord: the spirit of wisdom and understanding: the spirit of counsell, and of strength: the spirit of knowledge, and of the feare of the Lord.* Now hee is so called, because he stirres vp good motions in the godly, of wisdom, of knowledge of strength, of vnderstanding, of counsell, and of the feare of the Lord. And Saint Gal. 5. 22 *Paul* saith, that the fruits of the spirit are *ioy, peace, loue, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, &c.* al which are so termed, because where the Holy Ghost ruleth, there he ingendreth these good gifts and motions of grace: but among all the inward motions of the spirit, the most principall are these: 1. an vtter disliking of sinne, because it is sinne. And that is, when a man hath an eye not so much to an other mans sinnes, as to his owne, and seeing them, is truly sorrowful for them, and disliketh them, and himself for them; not so much because there is a place of torment, or a day of iudgement to come, wherein he must answer to God for them all: but as if there were no hell or iudgement, because God is displeased by them who hath beene vnto him a most louing and mercifull Father in reedeming him by Christ. The second is an hungry desire about all things in this world, to be at vnity with God in Christ for the same sinnes. This is a motion of the Holy Ghost, which no man can haue but he in whom the Holy ghost doth dwel. The third, the gift of hearty praier. For this cause the Holy ghost is called the *spirit of supplications*, because it stirreth vp the heart, and makes it fit to pray: and therefore *Paul* saith, that *the spirit of God helpeth our infirmities: for we know not what to pray as we ought, but the spirit it self maketh request for vs with sighes which can not be expressed.* This is an ordinary work of the Holy Ghost in all that beleue: and he that would know

know whether hee haue the spirit dwelling truly in his heart; shall know it by this: A mother carrieth her childe in her armes; if it crie for the dugges, and sucke the same, it is a liue: beeing obserued many daies together, if it neither crie nor stirre, it is dead. In like manner it is an vnfallible note of a true childe of God to crie to his Father in heauen by prayer, but hee that neuer crieth nor seeleth himselfe stirred vp to make his moane to God, is in a miserable case, and he may wel be thought to bee but a dead childe; and therefore let vs learne in prayer vnfaignedly to powre out our soules before God, considering it is a speciall gift of the holy Ghost bestowed on the children of God.

The fourth worke of the holy Ghost in the heart of the elect is, comfort in distresse, and therefore our Sauour Christ calleth him *the comforter whom he will send*: and in the Psalme he is called *the oyle of gladnesse*, because he maketh glad the heart of man in trouble and distresse. There be two things that fill the heart full of endlesse griefe: the first, outward calamities, as when a man is in any danger of death, when hee loseth his goods, his good name, his friends, and such like. The second thing is, a troubled conscience, whereof *Salomon* saith, *A troubled spirit, who can beare it?* and of allover it is the most heauie and grievous crosse that can be. When as the hand of God was heauie vpon *Iob*, this was the forell of all his affliction, and therefore he cryeth out that the arrowes of the Almighty did sticke in his soule. Now what is the comfort in this case? *Answ.* In the midst of all our distresses the holy Ghost is present with vs, to make vs reioyce and to fill vs with comforts that no tongue can expresse out of the word of God and specially the promises thereof. And hereupon, the vngodly man when afflictions befall him, is ready to make away himselfe, because he wants the comfort of the holy Ghost.

Ioh. 15. 26.  
Psal. 45. 9.

The last benefit wrought in the hearts of the elect is, the strengthening of them to doe the weightiest duties of their callings: and hence the holy Ghost is called *the spirit of strength*. There be diuers things to bee done of a Christian man that are farre beyond the reach of his power; as first, when he seeth his own sins and is truly humbled for them, then to lift vp the hand of faith in heauen, & thereby to catch hold on the mercy of God in Christ, is the hardest thing in the whole world; and this do all

Esa. 71. 31.

those know to be true in some part, which know what it is to beleeue. Secondly, it is as hard a thing in the time of temptation to resist temptation, as for drie wood to resist the fire when it begins to burne. Thirdly, when a man is put to his choice either to lose his life, goods, friends, and all that he hath, or else to forsake religion, even then to forsake all and to stick vnto Christ, is a matter of as great difficulty as any of the former. Fourthly, when a man wanteth the ordinary meanes of Gods providence, as meate, drinke, and cloathing, then at the very same instant to acknowledge Gods providence, to reioyce in it, and to rely thereon, is as much as if a man should shake the whole earth. It is against our wicked nature to trust God, vnlesse hee first lay downe some pawne of his loue and mercy to vs. How then, will some say, shall any one be able to doe these things? *Ans.* The

holy Ghost is the spirit of strength, and by him we do all things, Phil. 4. 12. as *Paul* saith, *I am able to doe all things through the helpe of Christ which strengtheneth me.*

Concerning these gifts of the holy Ghost, two questions may be moued. First, what is the measure of grace in this life? *Ans.* Small, in respect.

In this world, we receiue, as *Paul* saith, not the Rom. 8. 23. tenths, but the first fruits of Gods spirit: and the earnest of the spirit.

Now the first fruits properly are but as an handfull or twaine of corne, to a whole corne-field, containing many acres and fur-

2. Cor. 1. 22. longs of ground. And the earnest in a bargaine, it may be, is but a penny laid downe for the paying of twenty 1000. pound. The

second question is, whether the graces of the holy Ghost may be wholly lost or not? *Ans.* The common gifts of the spirit may be lost and extinguished. But the gifts proper to the Elect can not. Indeepe they may be diminished and couered as coales vnder ashes, and as the sappe in the roote of the tree in the winter season, not appearing at all in the branches; and the feeling of them may be lost: but they can not either finally or totally bee abolished. It is true that God doth forsake his children; but that

is onely in part, as he left *Ezechias* to prouue and trie what was in his heart. A mother that loues her childe most tenderly, sets it down

in the floore, lets it stand, and fall, and breake the face, and al this while shee hides her selfe, not because her purpose is to leaue her childe quite, or to make it hurt it selfe; but that when shee taketh it vp againe, it may loue her the better. So dealeth the holy Ghost with men to make them see their owne weakenesse and

frailty:

frailtie: he hides himselfe as it were in some corner of the heart for a season, that they may the more earnestly hunger after grace, the want whereof they feele.

The vse of this article whereby we confesse that we beleue in the holy Ghost is manifold. First, considering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or againe gifts whereby men are enabled to practise their trades or handicrafts, do come not from our selues but from the holy Ghost, we are taught this duty: Looke what gifts soeuer we for our parts haue receiued of the Spirit of God, we must vse them so, as they may euer serue for the glorie of God and good of our brethren, and not to the practising and setting forth of any manner of siane, and by consequent to the seruice of the diuell. For that is as if a man receiuing riches and reuenues of his prince, should straight way go to the princes enemy and employ them for his benefit, which were a point of exceeding trecherie.

Furthermore, in every place the greater part of men are blind and ignorant persons both yong and old, and aged folkes, as they are ignorant themselves, so they nuzzle vp their youth in ignorance. Conferre with them, you shall finde that they can say nothing but that which may be learned by common talke, as that there is a God, and that this God must be worshipped: but aske them further of the meanes of their saluation, and of their duties to God and man, and they will answer you, that they are not booke-learned: tell them further that the ordinary meanes to bring men to knowledge is the preaching of the word, which if they will not vse, they shal be inexcusable, they will say, alas, we are dull of memorie, and cannot learne. Well, for all this, thou saiest thou beleueest in the holy Ghost, and he is thy schoolemaster to teach thee: though thy capacitie be dull, yet he is able to open thine vnderstanding: for as there is outward teaching by the minister, so the worke of the holy Ghost is ioyned withall to enlighten the conceit of the minde, that they which heare the word with reuerence may profit thereby and get knowledg. But if for all this men will not learne, but remaine ignorant still, then let them marke the example of the sonnes of *Esai*: he in some part did rebuke them for their wickednesse, but yet they would not obey; and the reason is there set downe, *because the Lord would destroy them.* In the same manner howsoeuer we may not iudge of any

any mans person, yet this may be said, that if men refuse to heare the word of God when they may, or if in hearing they wil not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is sounded in a mans eare, and he lies still, not stirring at all, he is certainly dead. And surely when the trumpet of the Gospell is sounded in the eare of our hearts, if we awake not out of our sins to newnesse of life, we are no better then dead men before God. Wherefore the case being thus dangerous, and the punishment so great, let vs labour in time for the knowledge of Gods will, and preuent Gods iudgements before they light vpon vs.

Thirdly, as the Apostle saith, *If we liue in the spirit, we must walke in the spirit*, that is, if we be dead vnto sinne by the power of the holy Ghost, and be raised vp to newnesse of life, then we must walke in the spirit. Now to walke in the spirit, is to leade our liues in shewing forth the fruits of the spirit. In *Esa* the holy Ghost is compared vnto water powred forth on the drieland, which maketh the willowes to blossome and to beare fruite: wherefore those that haue the gifts of the spirit must be trees of righteousness, bringing forth the fruits of the spirit, which (as they are set downe by *Paul*) are principally nine.

The first fruit is *loue*, which respects both God and man. Loue vnto God is an inward and spirituall motion in the heart, whereby God is loued absolutely for himselfe. This loue shewes it selfe in two things: I. when a mans heart is set and disposed to seeke the honour and glorie of God in all things. II. when a man by all meanes strives and endeavours himselfe to please God in euery thing, counting it a most miserable estate to liue in the displeasure of God: and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must he testifie his loue. Now our loue to man, is a fruit of this loue of God: for God is to be loued for himselfe: man is loued for God. This loue must not be in shew onely, but in deede and action. *S. Iohn* biddeth vs not to loue in word and tongue onely, but in deede and truth. Brotherly loue doth not alwaies lie hidde, but when an occasion is offered, it doth breake forth into action, it is like fire, which though for a time it bee smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth

Gal. 5. 25.

Esa. 44. 3. 4.

1. Ioh. 3. 18



sheweth to his neighbour, as he hath, and where none is shewed, none is.

The second fruite is *joy*, when a man is as glad at the good of his neighbour as at his owne good: and this is a special worke of the holy Ghost. For the nature of man is to pine away, and to grieve at the good of another, and contrariwise it is a worke of grace to reioyce thereat. *Paul* saith, *Reioyce with them that reioyce.* Rom. 12.15. And this was the holy practise of the friends and neighbours of *Zacharias* and *Elizabeth*, when *Iohn Baptist* was borne, *they came and reioyced with them.* Luk. 1.58.

The third fruite of the spirit is *peace*, Of this *Paul* speaketh most excellently, saying, *If it be possible, as much as in you is haue peace with all men.* It is nothing els but concord which must be kept in an holy manner, with all men, both good and badde, so farre forth as can bee. *Isay* the Prophet speaking of the fruites of the Gospell saith, *The wolfe shall dwell with the lambe, and the leopard with the kid, &c.* Where note, that in the kingdome of Christ, when a man is called into the state of grace, howsoeuer by nature he be as a wolfe, as a leopard, as a lyon, or as a beare: yet he shal then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned and performed: I. rather then peace should bee broken, a man must yeeld of his owne right. When *Publicans* came to our Sauour Christ for tribute, he had a lawfull excuse: for howsoeuer he liued in low estate among them, yet he was the right heire to the kingdome, and therefore was free: neuerthelesse he stood not on his priuiledge, but calleth *Peter*, saying, *Left we offend them, goe to the sea* Mar. 12.26. *and cast in an angle, and take the first fish that commeth vp: and when thou hast opened his mouth, thou shalt finde a peece of twenty pence: take it, and giue to them for thee and me.* Here we see that our Sauour Christ, rather then he would breake the common peace, yeelds of his owne right: and so we must doe if we wil be good followers of him. Secondly, when any man shall sinne either in word or in deede, specially if it be vpon infirmitie, we must auoid bitter inuectiues, and mildely tell him of his fault, and in all meekenesse and loue labour for his amendment. So *Paul* teacheth vs, saying, *If any man be fallen into any fault by occasion, restore such an one with the spirit of meeknesse, considering thy selfe, least thou be also tempted, &c.* Beare ye one anothers burden. Thirdly, every man within the

Rom. 12.18

Esa. 11.6.

Mat. 12.26.

Gal. 6.1.

the compasse of his calling, must bee a peace-maker betweene them that are at variance. This is a speciall dutie of godlinesse and Christianitie; and therefore our Saviour Christ doth highly commend such: and pronounceth this blessing vpon them, that

Math. 5.9. *they shall be called the children of God:*

The fourth fruite of the spirit, is *long suffering*: and it standeth in two points: 1. when a man deferreth his anger and is hardly brought to it: 11. beeing angrie doth yet moderate the

same, and slay the hottesse of that affection: For the first, to bridle anger, it is a speciall worke of the Holy Ghost, and the

meanes to attaine vnto it are these: 1. not to take notice of the iniuries and wrongs done vnto vs, if they bee not of great

Prou. 19.11

moment; but to let them passe, as not knowing them. *Salomon*

saith *It is a mans discretiō to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to*

*passe by infirmities:* that is, when a man shall ouerthoote himselfe,

either in word or in deede, to let it passe either wholly, or till a

time conuenient, as though we knew not of it. The second way

to defer and bridle anger is, when a man hath iniuried vs either

in word or deed, to thinke with our selues that we haue iniuried

other in the same manner: and for this cause *Salomon* saith, *Give*

Eccles. 7.23

*not thine heart to all the words that men speake, lest thou heare thyser-*

*uant cursing thee: for oftentimes thine heart also knoweth that thou*

*hast cursed others.* A man must not listen to euery mans words at

all times: but he is to think that he hath spoken or done the same

to other men, and that now the Lord meeteth with him by the

Mh. 7.2.

like, as it is said, *With what measure yee mete, it shall be measured to*

*you againe.* This is a thing which few consider. Euill men desire

good report and would haue all men speake well of them, where-

as they can speake well of none: but indeede they must beginne

to speake well of others before others shall speake well of them.

Thirdly a man must consider how God dealeth with him. For

so often as he sinneth he prouoketh God to cast him away and

to confound him eternally; yet the Lord is mercifull and long

suffering. Euen so when men doe offend and iniurie vs, we must

doe as God doth: not be angrie but fight against our affections,

endeauouring to become patient and long-suffering as

God is with vs. The second propertie of long suffering, is to

keepe the action of anger in moderation and compasse. It

is not alwaies a sinne to bee angrie, and therefore it is said of

Christ

Christ in whome was no blemish of sinne) that bee was angry: yet Mark. 3. 5. we must looke that our anger be moderate, not continuing over long, as *Paul* saith, *Let not the Sonne god drawe upon your wrath.*

The fift fruite of the spirit is gentlenesse, whereby a man behaveth and sheweth himselfe friendly and courteous to every man, as *Paul* saith to *Timus*, *Put them in remembrance that they speake euil* Ti. 3. 2. *of no man, that they be no fighters, but soft, shewing all meeknes: vnto all men, whether they bee good or bad.* This gentlenesse standeth in these points: I. to speake to every man friendly and lovingly. II. to salute friendly and courteously. III. to be readie vpon every occasion to giue reuerence and honour to every man in his place. It is made a question of some, whether a man is to salute and speake vnto them that are knowne to bee leud and wicked men: but here wee see what our dutie is in that we are taught to be courteous to all men both good and badde, yet so as wee approoue not of their sinnes: as for that which *Saint Iohn* saith of false prophets, *receiue them not, neither bid them God speede,* 2. Ioh. 10. it is to bee vnderstood of giuing an outward approbation to false teachers.

The sixt fruite is goodnesse, which is, when a man is readie to doe good and become seruiceable in his calling to al men at al times vpon all occasions. This was to be seene in that holy man *Isa*; he saith, that *he was eyes to the blind, and feete to the lame, a father* Iob. 29. 15. *vnto the poore, and when he knew not the cause, he sought it out.* And *Saint Paul* shewed this fruite most notably after his conuersion, for he saith, that *he was made all things to al men that he might sau* 1. Cor. 9. 22 *some.* He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteousness, bearing fruite not for themselves, but for others; and therefore *Paul* in the Epistle to the Galatians giueth this rule, *Do seru* Gal. 5. 13. *vice one to an other in loue.* In these daies it is hard to find these duties performed in any places. For both practise and prouerb is commonly this, *Every man for himselfe, and God for all:* but it is a gracelesse saying; and the contrarie must be practised of all that desire to be guided by the spirit.

The seventh fruite is faith. Faith or fidelitie standeth in these two duties. One, to make conscience of a lie, and to speake every thing whereof we speake, as we thinke it is, and not speake one thing and thinke another. A rare thing it is, to finde this vertue in the world now adaies: who is he that maketh conscience of a

Psal. 15.

lie? and is not truth banished out of our coastes; considering that for gaines and outward commoditie men make no bones of glossing and dissembling? but alas, the practise is damnable, and the contrarie is the fruite of the Holy Ghost, namely to speake the truth from the heart: and hee that can doe this, by the testimonie of God himselfe shall rest in the mountaine of his holines, even in the kingdome of heauen. The second point wherein fidelitie consisteth is, when a man hath made a promise that is lawfull and good, to keepe and performe the same: Some thinke it is a small matter to breake promise, but indeede it is a fruite of the flesh; & contrariwise a fruite of the spirit to performe a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bound to keepe promise so farre forth as he will, to whom the promise is made. Indeede if a man be releafed of his promise, he is then free: otherwise if we promise and doe not performe, we doe not only cracke our credit before men but also sinne before God.

The eight fruite of the spirit is *meeknesse*, which is a notable grace of God, when a man prouoked by iniuries doth neither intend nor enterpriseth the requitall of the same. And it stands in three duties. The first is to interpret the sayings and doings of other men in better part as much as possibly may bee. The second, when men mistake and misconstrue our sayings and doings, if the matter be of smaller moment, to be silent and patient as Christ was, when hee was accused before the high priests and Pharisees: this beeing withall remembred, that if the matter be of weight and moment, we may defend our selues by soft and milde answers. The third, is not to contend in word or deede with any man, but when we are to deale with others, to speake our minde, and so an ende.

The last fruite of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust these rules must be obserued. I. Eating and drinking must be ioynd with continuall fasting, after this manner: Wee must not glut ourselues, but rather abstaine from that which nature desireth, and as some vse to speake, leaue our stomacke crauing. II. A man must so eate and drinke, as afterward he may the better be enabled for Gods worship. Creatures are abused when they make vs vnfit to serue God. The common fault is; on the Sabbath day men so pamper themselues, as that the

they are made vnfit both to heare and learne Gods word, and fit for nothing but to slumber and sleepe: but following this rule of temperance these faults shall bee amended. III. This must be a caueat in our apparell, that we be attired according to our callings in holy comelineffe. The Lord hath threatned to visite all those that are cloathed in strange apparell. And holy comelineffe is this, when the apparell is both for fashion and Tim. 2. 3. matter so made and worne, that it may expresse and shew forth the graces of God in the heart, as sobriety, temperance, grauity, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the time, looke on men and women in these daies, and you may see and reade their sinnes written in great letters on their apparell, as intemperance, pride, and wantonneffe. Every day new fashions please the world; but indeede that *holy comelineffe* which the Holy Ghost doth commend vnto vs, is the right fashion when all is done. And these are the nine fruites of the spirit, which we must put in practise in our liues and conuersations.

Fourthly, if we beleue in the Holy Ghost, and thereupon do perswade ourselues, that he will dwell in vs: we must daily labour as we are commanded, *to keepe our vessels in holinesse and honour vnto the Lord*: and the reason is good. If a man be to entertaine but an earthly prince or some man of state, hee would bee sure to haue his house in a readinesse, and all matters in order against his comming, so as every thing might be pleasing vnto so worthie a guest: well now, behold, wee put our confidence and affiance in the Holy Ghost, and doe beleue that he will come vnto vs, and sanctifie vs, and lodge in our hearts. He is higher 1. Thess. 4. 4. then all states in the world whatsoeuer, and therefore we must looke that our bodies and soules be kept in an honourable and holy manner, so as they may bee fit temples for him to dwell in. *S. Paul* biddeth vs *not to grieue the holy spirit*, where the holy ghost Eph. 4. 30. is compared to a guest, & our bodies and soules vnto Innes: and as men vse their guests friendly and courteously, shewing vnto them all seruice and dutie: so must we doe to Gods spirit which is cometo dwel & abide in vs, doing nothing in any case, which may disquiet or molest him. Now there is nothing so grievous vnto him as our sinnes, and therefore we must make conscience of all maner of sin, lest by abusing of ourselues, we doe cause the Holy Ghost (as it were) with griefe to depart from vs. When  
the



1. Sam. 6.  
11.

the Arke of the covenant, which was a signe of the presence of God, was in the house of *Obed-Edom*, the text saith, that the Lord blessed him and all his house: but when the holy Ghost dwels in a mans heart, there is more then the Arke of the Lord present, even God himselfe: and therefore may we looke for a greater blessing. Now then shall we grieve the holy Ghost by sinning, seeing we reape such benefit by his abode? It is said that our Sauour Christ was angry when he came into the Temple at Ierusalem, and saw the abuses therein. Now shall hee be angry for the abuses that are done in a temple of stone, and seeing the temples of our bodies which are not made of stone, but are spirituall, figured by that earthly temple, seeing them (I say) abused by sinne, will he not be much more angric? Yea we may assure our selues, he cannot abide that. And therefore if we beleue in the holy Ghost, we must hereupon be mooued to keepe our bodies and soules pure and cleane. And further, to perswade vs hereunto, we must remember this, that when we pollute our soules and bodies with any manner of sin, we make them even stables and styes for our wretched enemye the diuell to harbour in. For when *Satan* is once cast out, if afterward we fall againe to our old sins and loosenesse of life, and so defile our bodies, they are then most cleane and neate for him to dwell in: whereupon he will come and bring seauen other diuels worse then himselfe, and so a mans last end shall be worse then his beginning. Now what a fearefull thing is this, that the bodie which should be a temple for the holy Ghost, by our sinnes should be made a stable for the diuell? Furthermore Saint *Paul* biddeth vs, not to

1. Theff. 5.  
19.

*quench the spirit.* The graces of the holy spirit in this life, are like sparkes of fire, which may soone be quenched with a little water. Now so oft as we sinne, we cast water vpon the grace of God, and as much as we can put out the same: therefore it stands vs in hand to make conscience of euery thing wherein we may offend and displease God. And we may assure our selues, that so long as we line and lie in our corruptions and sinnes, the holy Ghost will neuer come and dwell with vs. He is a spirit most pure and chaste, and therefore must haue an vndefiled temple to dwell in.

Thus we haue heard what is to be beleued concerning the Father, Sonne, and holy Ghost. Now, looke as we beleue in God distinguished into three persons: so wee must remember, that when we performe diuine worship to him, we may distinguish

guish the persons, but we are not to sever them: when we pray to the Father, we must not omit the Sonne or the holy Ghost, but make our prayers to them all: for as in nature they are one, and in person not divided but distinguished: so in all worship wee must never confound or sever the persons, but distinguish them, and worship the Trinitie in vnitie and vnity in trinitie: one God in three persons and three persons in one God.

Hitherto wee haue intreated of the first part of the Creede concerning God: now followes the second part thereof concerning the Church: and it was added to the former vpon speciall consideration. For (a) the right order of a confession did require, that after the Trinitie the Church should be mentioned, as the house after the owner, the temple after God, and the citie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, because whosoever is out of it, is also forth of the number of Gods children: and he cannot haue God for his Father, which hath not the Church for his mother.

a August. in  
encl. c. 36.

August. lib.  
4. c. 10. de  
Sym. ad  
Catech.

Question is made what the words are which are to be supplied in this article, *the holy Catholike Church*, whether, *I beleene*, or, *I beleene in*: and ancient expositours haue sufficiently determined the matter. One (c) saith, *In these words, in which is set forth our faith of the Godhead, it is said, In God the Father, in the Sonne, and in the holy Ghost: but in the rest where the speech is not of the Godhead but of creatures and mysteries, the preposition, In, is not added that it should be, in the holy Church, but, that we should beleene there is an holy Church, not as God, but as a companie gathered to God. And men should beleene that there is remission of sinnes, not, in the remission of sinnes: and they should beleene the resurrection of his bodie, not, in the resurrection of bodie: therefore by this preposition the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men. Another vpon these words, This is the worke of God that ye beleue in him, saith, If ye beleue in him ye beleene him; not if ye beleene him, ye beleue in him, for the disciples beleueed God, but did not beleue in him. Againe of the Apostles, we may say, we beleue Paul, but we do not beleue in Paul: we beleue Peter, but wee beleue not in Peter. For his faith that beleueth in him which is in himselfe: he vn godly, is imputed to him for righteousness. What is it therefore to beleue in him? by beleuing to loue and like, and as it were to passe into him, and to be incorporated into his members. Now*

August.  
tract. 29. in  
Iob.

the reasons which some Papists bring to the contrary to prooue that we may beleue in the creatures, and in the Church, are of no moment. First, they alleadge the phrase of Scripture, *Exod. 14. 31. They beleued in God, and in Moses. 1. Sam. 27. 12. And Achis beleued in Dauid. 2. Chron. 20. 26. Beleue in the Prophets and Prophetes.* *Ans.* The Hebrew phrase in which the seruile letter *Beib* is v-  
 sed, must not be translated with a preposition that ruleth an ac-  
 culative or ablative case, but with a datie case on this manner. *Beleue Moses, Dauid, the Prophets:* and it doth not impart any as-  
 sistance in the creature, but onely a giuing of credēce by one man  
 to another. Secondly they alleadge, that ancient Fathers reade  
 the article on this manner, *I beleue in the holy Catholike Church.*  
*Ans.* Indeepe some haue done so: but by this kinde of speach  
 they signified no more but thus much, that they beleued that  
 there was a Catholike Church.

*Epiphanius  
Anchor.*

Thus hauing found what words are to be supplied, let vs come  
 to the meaning of the article. And that we may proceede in or-  
 der, let vs first of all see what the Church is. *The Church is a pecu-  
 liar companie of men, predestinate to life euermlasting, and made one in  
 Christ.* First I say, it is a peculiar companie of men: for S. Peter  
 1. Pet. 2. 9. *saith, Ye are a chosen generation, a royall priesthood, an holy nation, and  
 a peculiar people.* He speakes indeede of the Church of God on  
 earth, but his saying may be also extended to the whole Church  
 of God, as well in heauen as in earth. Now because there can be  
 no companie vnlesse it haue a beginning and a cause whereby it  
 is gathered: therefore I adde further in the definition, *predestinate  
 to life euermlasting.* Noting thereby the ground and cause of the  
 Catholike Church, namely Gods eternall predestination to  
 life euermlasting: and to this purpose our Sauour Christ saith,  
 Luk. 12. 32. *Fear not little flocke, for it is your Fathers will to giue you the kingdome:*  
 signifying therby, that the first & principal cause of the Church,  
 is the good pleasure of God whereby he hath before all worlds  
 purposed to aduance the elect to eternall saluation. Therefore  
 one saith well, *(d) onely the elect are the Church of God.* And fur-  
 ther, because no companie can continue and abide for ever, vn-  
 lesse the members thereof be ioyned and coupled together by  
 some bond, therefore I adde in the last place, *made one with  
 Christ.* This vnion maketh the Church to be the Church: and  
 by it the members thereof, whether they be in heauen or in  
 earth, are distinguished from all other companies whatsoever.

*d Bernardus  
Cous.*

Now

Now this coniunction between Christ and the Church is a-  
 uouched by Saint Paul when he saith, *Christ is the head to his bo-*  
*die, which is his Church:* and when he ascribeth the name of Christ Col. 1. 18.  
 not onely to the person of the Sonne but to the Church it selfe,  
 as in the Epistle to the Galatians. *To Abraham and his seede were* Gal. 3. 16.  
*the promises made:* he saith not, *and to his seedes,* as speaking of ma-  
 ny, but, *and unto his seede,* as speaking of one, *which is Christ:* that  
 is, not the redeemer alone, but also the Church redeemed. For  
 Christ as he is man is not the onely seede of Abraham. And this  
 definition of the Church is almost in so many words set downe  
 in the Scriptures in that it is called the *Family of God*, partly in Eph. 3. 15.  
 heauen, and partly in earth, named of Christ: and it is also called  
*the heavenly Ierusalem, the mother of vs all,* and, *the celestially Ierusa-* Gal. 4. 26.  
*lem* and *the congregation of the first borne.* Now for the better vnder- Heb. 12. 23  
 standing of the nature, estate, and parts of the Church, two  
 points among the rest must be considered; the efficient cause  
 thereof, Gods predestination; and the forme, the mysticall V-  
 nion.

In handling the doctrine of *Predestination*, my meaning is,  
 only to stand on such points as are revealed in the word and ne-  
 cessarie, tending to edification. And first I will shew what is the  
 truth, and secondly the contrarie falshood. In the truth I consi-  
 der foure things: I. what *Predestination* is: I. I. what is the order  
 of it: I. I. what be the parts of it: I. V. what is the vse.

*Predestination* may thus be defined: *It is a part of the counsell of*  
*God, whereby he hath before all times purposed in himselfe to shew mer-*  
*cie on some men, and to passe by others, shewing his iustice on them for*  
*the manifestation of the glorie of his owne name.* First, I say, it is a  
 part of his counsell, because the counsell or decree of God, vni-  
 uersally extends it selfe to all things that are: and *Predestinati-*  
*on* is Gods decree so farre forth as it concernes the reasona-  
 ble creatures, especially man. Now in every purpose or decree  
 of God, three things must be considered; the beginning, the  
 matre, the end. The beginning is the will of God whereby hee  
 willeth and appointeth the estate of his creatures: and it is  
 the most absolute, supreme, and soueraigne cause of all things  
 that are, so far forth as they have being: having nothing either  
 aboue it selfe or out of it selfe, to be an impulsive cause to moue  
 or incline it; & to say otherwise, is to make the will of God to be  
 no will. Indeepe mens wills are moued and disposed by exter-

all causes, out of themselves borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare wil without reason is nothing. Now Gods will is not ruled by any other rule of reason or iustice, but it selfe is an absolute rule both of iustice and reason. A thing is not first of all reasonable and iust, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable and iust. The manner of his purpose is a decreed manifestation of two of the most principall attributes of the god-head, mercie and iustice: and that with a limitation or restraint of mercie to some of the creatures, and iustice to some others, because it was his good will and pleasure. And we are not to imagine that this is a point of cruelty in God: for his very essence or nature is not iustice alone, or mercie alone, but iustice and mercie both together: and therefore to purpose the declaration of them both vpon his creatures over whom hee is a soveraigne Lord, and that without other respects, vpon his verie will and pleasure is no point of iniustice. The supreme end of the counsell of God, is the manifestation of his owne glory partly in his mercy, and partly in his iustice. For in common equitie, the end which he propounds vnto himselfe of all his doings, must be answerable to his nature, which is maiestie and glorie, and (as I have said) iustice and mercie it selfe.

And because *Pauls* disputation in the 9. to the Romanes gives light and sufficient confirmation to this which I now teach, I will stand a little to open and resolue the same. From the 1. verse to the 6. he sets downe his griefe conceived for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely inclose and in obscure manner insinuate the *Rejection* of that nation. This done, in the 6. vers. he answers a secret obiection which might be made, on this maner: If the Iewes be reiected, then the word of God is of none effect: that is, then the covenant made with the forefathers is voide: but the covenant can not be voide: therefore the Iewes are not reiected. The assumption he takes for granted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man and man, even among the Iewes, whereby some are indeede in the covenant, some not. And this distinction is prooued by three examples: the first in this verse, that of the children of *Isaac* the common



common parent of all the Iewes, some are *Israel*, that is, truly in the covenant as *Jacob* was: and some are not *Israel*. Now it may be further objected, that the Iewes are not onely the posteritie of *Jacob*, but the seede of *Abraham* in whom all nations of the earth are blessed: and therefore not to be reiected. And so this *Paul* answers verse 7. alleading a second example of the distinction betweene man and man out of the family of *Abraham*, in which some were indeede sonnes, some were not. For the prooofe of this, first he sets downe the words of the text in *Moses*, *In Isaac shall thy seede be called*: and secondly, makes an exposition of them with a collection on this manner: All they which are the sonnes of the promise are the seede of *Abraham* or the sonnes of God: but *Isaac* is a sonne of promise and not *Ismael*: therefore *Isaac* is the seede of *Abraham* and heire of the blessing, and not *Ismael*. The proposition is in the 8. verse, the assumption in the 9. verse, the conclusion in the 7. verse. Here marks, I. how he makes a double seede, one according to the flesh, the other spirituall: and two kinde of sonnes, one of the flesh, the other the sonne of the promise or the sonne of God: for he puts the one for the other. II. that the distinction betweene *Isaac* and *Ismael*, whereby one is in the covenant of grace, the other not, stands not in their fore-seene faith and vnbeliefs, and the fruits of them: but in the purpose and will of God it selfe. For *Isaac* is called *the childe of promise*, because by the vertue of it he was borne, and beleueed, and was adopted the childe of God, and made heire of the covenant given to *Abraham*: and therefore consequently the right of adoption befell him by the meere good pleasure of God which is the first cause of our saluation, without respect of any thing in the person of *Isaac*. For what God by his promise brings to passe in time, that he most freely decreed before all times. Now considering the Iewes might say, that *Ismael* was reiected because hee was borne of the handmaid *Hagar*, whereas they, for their parts, descend of *Abraham* and *Sarah*, by *Isaac* the lawfull sonne, *Paul* addes a third example of the distinction betweene man and man out of the family of *Isaac* in which *Jacob* was a true sonne and heire of the promise, and *Esau* was not: Now the distinction of these two persons is propounded in the 20. verse, and confirmed verse, 21, 22, 23. in which ancler downe three things: I. the time of this distinction, *yet the children were borne*, and therefore *when they had neither done good nor euill*. And

this circumstance is noted, to shew, that God was not mooued by any preiudice or preconsideration of *Jacobs* godlinesse and *Esaus* prophane helle to preferre the one before the other. II. the end why the distinction was made at this time and not afterward when they were borne, is, *that the purpose of God which is according to his election might remaine sure, not of works, but by him that calleth*: that is, that by this meanes it might appeare, that when God receiues any man into the covenant of eternall life, it proceedes not of any dignitie in the man whom God calleth; but from his mercie and alone good pleasure, that his decree of sauing the elect might remaine firme and sure for ever. Hence it is manifest that there is an vchangeable decree of election of some men (for he that takes all and excepts none cannot be said to choole) to saluation, depending vpon the alone will of God: and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, he testifies thereby, that his purpose is to passe by some without shewing of mercie. III. The author of this distinction, is God himselfe by his purpose before all times, which purpose he made manifest by a testimonie given to *Rebecca*, saying, *I the greater shall serue the yonger*: that is, the first borne and more excellent according to the flesh, shall lose his birth-right and the blessing of his father, and in respect of title to the covenant, be subiect to the yonger. And because this testimonie concerning the freedome and seruitude of *Jacob* and *Esau*, might seeme insufficient to prooue the election of the first, and the reiection of the second, therefore *Paul* addes a second testimonie out of *Malachi*, *I haue loued Iacob and hated Esau*: that is, I haue purposed to loue *Jacob* and to hate *Esau*. And these words no doubt, are alleadged to expound the former place out of *Moses*, and shew that the bondage of *Esau* was ioyned with the hatred of God, and the freedome of *Jacob* with the loue of God as tokens thereof.

Against this receiued exposition of the former words which I haue now propounded, sundrie exceptions are made. First that the prerogative of *Isaac* aboue *Ismael*, and *Jacob* aboue *Esau*, was onely in temporarie blessings, in that God vouchsafed vnto them the right of the land of *Canaan*. Ans. If these places are to be vnderstood of temporall blessings & not spiritual, then the Apostle hath not fitly alleadged the former examples,

to prooue the reiection of the Iewes from the Covenant. For though it be granted, there be a difference betwene man and man, in respect of earthly blessings, yet doth it not follow that there shall be the same difference in things concerning the kingdom of heaven. If a father for some cause disinherite one or two of his children, it were absurd thereupon to conclude that hee might therefore kill any of the rest. Again, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our fore-fathers of a better inheritance in heaven. & therefore the excluding of *Ismael* & *Eſau* from the land of Canaan, was a signe that they were excluded from the covenant of grace, and the right of eternall life. Some others say that by *Israhel* and *Eſau* are not meant two persons, but the two nations of the Iudaeans and the Israelites. *Ans.* It is manifestly vntruth. For it was not possible for two nations to lirie in the wombe of *Rebecca*, vnlesse wee consider them as they were comprehended vnder the two heads, to wit the very persons of *Israhel* and *Eſau*. And whereas they say that *Eſau* is person neuer ſerued *Israhel*, but onely in his posteritie, the answer is, that *Israhel* freedome and prerogatives were spirituall, and not temporall, which by faith he saw a farre off, but inioyed not, and therefore proportionally *Eſau* was deteſted to the condition of a ſervant in respect of his younger brother, not ſo much in respect of his outward estate and condition, as in regard of the covenant made with his auncerours from which he was barred. And though it be granted that by *Israhel* and *Eſau* two nations and not two persons are to be vnderſtood, yet all comes to one head, for the receiuing of the nation of the Israelites into the covenant, and the excluding of the nation of the Edomites, both deſcending of *Israhel* and *Eſau*, ſerue as well to prooue Gods eternall election and reprobation, as the receiuing and reiecting of one man. Others say that theſe words, *I haue hated Eſau*, are thus to be vnderſtood, I haue leſſe loued *Eſau* then *Israhel*. But how then shall wee say that *Paul* hath fitly alleadged this text to prooue the reiection of the Iew from the fauour of God and the Covenant of grace, conſidering that of men, whereof one is loued more of God, the other leſſe, both may ſtill remaine in the Covenant. Laſtly, it is alleadged that the former exposition makes *Ismael* and *Eſau* damned persons. *Ans.* We muſt leaue vnto God all ſecret iudgement of particular persons, and yet neuertheleſſe

*Paul* doth very fitly in their two persons, both descending of *Abraham*, and both circumcised, set forth examples of such, as for their outward prerogatives, are indeede barred from the continuance of life everlasting before God. And againe the opposition made by *Paul* requires that the contrarie to that which is spoken of *Isaac* and *Jacob*, should bee said of *Ismael* and *Esaue*. And there is nothing spoken of either of them in the Scriptures which argues the disposition of men ordained to eternall life. *Ismael* is noted with the brand of a mocker, and *Esaue* of a profane man.

To proceede in the text, because the doctrine of *Paul* delineated in the former verses might seeme strange vnto the Romanes; therefore in the 14. verse, he laies downe an obiection, & answer the same. The obiection is this: If God put distinction betweene man and man, without respect had to their persons, vpon his owne will and pleasure, then is he vnjust: but he is not vnjust: therefore he makes no such distinction. The answer is, *God forbid*, whereby hee denies the consequence of the proposition; on this manner: Though God should elect some to salvation, and reiect some others and that vpon his will, yet were there no iniustice with God. The reason of this answer followes in the 18. verse: God hath absolute power or freedom of will, whereby without being bound to any creature, he may & can first of all haue mercy on whom he wil, and secondly, harden whom he will. For the prooffe of the first, that God hath mercy on whom he will, he laies downe the testimonie of *Moses*, verse 15. *I will haue mercy on him on whom I will shew mercy: and I will haue compassion on him on whom I will haue compassion.* And in verse 16. makes his collection thence, *that is* [namely the purpose of God according to election, verse 11.] *is not in him that willeth, or in him that runneth, but in God that sheweth mercy.* Wherby he teacheth, that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and endeavours of the minde, nor the workes of our life, which are the effects of election, can be the impulsive causes to mooue God to choose vs to salvation. The second, that God hardens whom he will, is confirmed and made plaine by the testimonie of Scripture concerning *Pharaoh*, verse 17.

In the 19. verse there followes an other obiection, arising out of the answer to the former, on this manner: If God will haue  
some

some to be hardened and reiected, and his will can not be resisted, then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiected, and his will can not be resisted: therefore (saith the aduersarie) with no iustice can he punish man that is necessarily subiect to his decree. Here marke, that if there had bin an vniuersall election of all men and if men had bin elected or reiected according as God did foresee that they would beleue or not beleue, the occasion of this objection had beene cutte off. But let vs come to *Pauls* answer. In the 20. verse he takes the assumption for graunted, that some are reiected because God will: and that the will, that is, the decree of God can not be resisted: & onely denies the coherence of the proposition, checking the malapert pride of the aduersarie, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the law, and bring him as it were to the barre, and plead against him as his equall, whereas indeede the creature is nothing to the Creator, and is absolutely to submit it selfe to his will in all things. In verse 21. he proceeds to a second answer, shewing that Gods wil is not to be blamed, because by his *absolute power* and the right of creation hee hath power to choose men, or to reiect and harden them. And where there is right and power to doe a thing, the will of the doer is not to be blamed. Now that God hath this right and power over his creature, it is prooued by a comparison from the lesse to the greater, on this manner: The potter hath power over the clay to make of the same lump one vessell to honour, & an other to dishonour: therefore may God much more make some vessels of mercie and some vessels of wrath prepared to destruction. The first part of the comparison is verse 21. the second part verse 22, 23. And lest any man should thinke that God makes vessels of honour and dishonour without sufficient and iust cause in himselfe, as the potter may doe: therefore he sets downe ends of the will of God: hee makes vessels of dishonour *to shew his wrath*, and to make manifest his power: and againe he condemnes no man till he haue suffered him with long patience. And he makes vessels of honour that he might declare the riches of his glory vpon them. Hence it is manifest, first that the end of predestination is the glorie of God, which is to be made manifest partly in his iustice, and partly in his mercy: secondly that men

A child might answer this objection, if men were elect and refused for their foreseene faith and vbeliefe.



are not elected or refused of God, for their foreseene corruptions or vertues: for then *Paul* would not haue said that God made vessels of dishonour, but that beeing so already, he left them in their dishonour.

Thus from the 6. verse of this chapter to the 24. *Paul* hath described vnto vs the doctrine of Gods eternall predestination, and that by the iudgement (6) of Diuines in all ages.

(6) *Aug. de*  
*Prædest.*  
*sanct. ad*  
*Paulinum*  
*epi. 97. En-*  
*chir. 98. 99.*  
*ad Sixtum.*  
*105. epist.*  
*Hieronym.*  
*Hicidibie. 9.*  
*10. ad Adam.*  
*Rom. 9. A-*  
*quana. 7. 1.*

The order of Gods predestination is this. It is the property of the reasonable creature to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderstanding, and all things both past and to come are present with him; and therefore in his eternall counsell he decrees not one thing after another, but all things at once. Neuerthelesse for our vnderstanding sake, we may distinguish the counsell of God concerning man into two acts or degrees; the first is, the purpose of God in himselfe, in which he determines what he will doe, and the end of all his doings: and that is, to create al things, specially man for his owne glorie, partly by shewing on some men his mercy, and vpon others his iustice. The second is another purpose whereby he decrees the execution of the former, and laies downe meanes of accomplishing the end thereof. These two acts of the counsell of God, are not to be seuered in any wise, nor confounded, but distinctly considered with some difference. For in the first, God decrees some men to honour by shewing his mercy & loue on them, & some againe to dishonour by shewing his iustice on them, & this man more then that, vpon his will and pleasure, and there is no other cause hereof, knownto vs. In the second, knowne and manifest causes are set downe of the execution of the former decree. For no man is actually condemned, yea God decrees to condemne no man but for his sinnes: and no man is actually saued but for the merit of Christ. Furthermore this latter act of the counsell of God, must bee conceived of vs in the second place and not in the first. For evermore the first thing to bee intended is the end it selfe, and then afterward the subordinate meanes and causes whereby the end is accomplished. Again the second act of Gods counsell contains two other, one which setteth downe the preparation of the meanes whereby Gods Predestination beginnes to come in execution, & they are two, the creation of man righteous after the image of God, the voluntary fall of Adam and withall

withal the shutting vp of al men vnder damnation: the other appoints the applying of the feuerall meanes to the persons of men; that gods decre, which was set down before al times, may in time be fully accomplished; as thall afterward in particular appeare.

*Predestination* hath two parts; the Decree of *Election*; and Decree of *Reprobation* or *No election*: This diuision is plaine by that which hath bin said out of the 9. chapter to the Romanes, and it may bee further confirmed by other testimonies. Of some it is said, that the Lord knowes who are his: and of some others, Christ shall say in the day of iudgement, *I neuer knew you*. In the Acts it is said; that as many of the Gentiles as were *ordained to life euermlasting, beleened*. And *Iude* saith of false prophets, that they were *ordained to condemnation*.

In handling the decree of Election, I wil consider three things: I. what Election is: II. the execution thereof: III. the knowledge of particular Election. For the first, Gods Election is a decree in which according to the good pleasure of his will, he hath certainly chosen some men to life eternall in Christ for the praise of the glory of his grace. This is the same which *Paul* saith to the Ephesi-ans, *God hath chosen vs in Christ before the foundation of the world, that we should bee holy and without blame before him in loue: who hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will*. Now that we may the better conceiue this doctrine, let vs come to a consideration of the feuerall points thereof. First of all, I say, Election is Gods decree. For there is nothing in the world that comes to passe either vniuersally or particularly, without the eternall and vnchangeable decree of God. And therefore whereas men are actually chosen, and brought to life euermlasting, it is because God did purpose with himselfe and decree the same before all worlds. Now touching the decree it selfe, fixe things are to be obserued. The first, what was the motiue or impulsiu cause that moued God to decree the saluation of any man. *Answe*. The good pleasure of God. For *Paul* saith, *Hee will haue mercy on whom he will haue mercy*: and, *Hee hath predestinate vs according to the good pleasure of God*. As for the opinion of them that say, that foreseene faith and good works are the cause that moued God to chuse men to saluation, it is frivolous. For faith & good works are the fruits and effects of Gods election. *Paul* saith, *he hath chosen vs, not because he did foresee that we would become holy,* but

a.Tim.2.19.

Mar.7.23

A&amp;13.48.

Iud.4.

Rom.8.18.

Eph.1.5.

Eph.1.4.

Ioh.1.12.

but that we might be holy. And, hee hath predestinate vs to adoption. Which is all one as if he had said, he hath predestinate vs to beleene, because the adoption comes by beleuing. Now if men are elected that they might beleue, then are they not elected because they would beleue. For it cannot be that one thing should be both the cause and the effect, or another.

The second point is, that Gods election is vnchangeable; so as they which are indeede chosen to saluation cannot perish, but shall without faile attaine to life everlasting. Paul takes it for a conclusion, that the purpose of God according to Election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance. And Samuel saith, *The strength of Israel will not lie or repent. For he is not a man, that he should repent.* Such as Gods nature is, such is his will and counsell: but his nature is vnchangeable, I am Iehonab, saith he, and I charge

Mal. 3. 6.

us: therefore his will likewise and his counsels be vnchangeable. And therefore whensoever the spirit of God shall tellise vnto our spirits, that wee are iustified in Christ, and chosen to saluation, it must be a meanes to comfort vs, and to stablish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned, it is full of hellish discomfort, and no doubt from the diuell. And the reasons commonly alleadged for this purpose, are of no moment, as may appeare by the skanning of them. First they object that the Churches of the Ephesians, Thessalonians, & the dispersed Iewes are all called Elect by the Apostles themselves, yet sondrie of them afterward fell away. *Ans.* 1. There are two kinds of iudgement to be giuen of men, the iudgement of certentie, and the iudgement of charity. By the first indeede, is giuen an infallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely, so far forth as God shall reueale the estate of one man vnto another. Now the iudgement of charity belongs vnto all men; and by it, leaving all secret iudgements vnto God, we are charitably to thinke, that all those that liue in the Church of God, professing themselves to be members of Christ, are indeede elect to saluation till God make manifest otherwise. And on this manner, and not otherwise do the Apostles call whole Churches elect. 11. they are called elect of the principall part, and not because euery member thereof was indeede elect; as it is called an heape of

Eph. 1. 4.

1. Thess. 1. 4.

1. Pet. 1. 1.

8. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

come

come though the bigger part be chaffe. Secondly, it is alledged, *Psal. 69. 28* that *Dauid* praies that his enemies may be blotted out of the booke of *Exod. 32.* life, which is the election of God, and that *Moses* and *Paul* did the like against themselves. *Rom. 9. 3.* Answer. *Dauid's* enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus *Judas* so long as hee was one of the disciples of *Christ*, was accounted as one having his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare and manifest vnto the world, that they were neuer indeede written there. And where *Moses* saith, *Forgiue them this sinne: if not, blot mee out of thy booke*; and *Paul*, *I could wish to be accused*, &c. their meaning was, not to signify that men elected to saluation might become reprobates: onely they testifie their zealous affections; that they could be content to be deprived of their owne saluation, rather then the whole body of the people should perish, and God lose his glory. As for that which *Christ* saith, *Haue I not chosen you twelue*, and *Ioh. 6. 70.* *one of you is a diuell*? it is to bee vnderstood not of election to saluation, but of election to office of an Apostle, which is temporary and changeable.

The third point is, that there is an actuall election made in time, beeing indeede a fruite of Gods decree, and answerable vnto it, and therefore I added in the description these words, *whereby hee hath chosen some men*. All men by nature are sinners, and children of wrath, shut vp vnder one and the same estate of condemnation. And actuall election is, when it pleaseth God to seuer and single out some men about the rest, out of this wretched estate of the wicked world, and to bring them to the kingdome of his owne Sonne. Thus *Christ* saith of his owne disciples, *I haue chosen you out of the world*. *Ioh. 15. 19.*

The fourth point is, the actuall or reall foundation of Gods election, and that is *Christ*: and therefore we are said to be chosen to saluation *in Christ*. Hee must be considered two waies: as he is God; we are predestinate of him, even as we are predestinate of the Father and the Holy Ghost. As he is our Mediatour, wee are predestinate in him. For when God with himselfe had decreed to manifest his glorie in sauing some men by his mercy, hee ordained further the creation of man in his owne image, yet so as by his owne fall hee should infold himselfe and all his posterity vnder damnation: this done, hee also decreede that the Word should

1. Pet. 1. 20.  
*Aug. de pre-  
 dest. lib. 1. c. 15*

Act. 2. 23.  
 2. Tim. 1. 9

should bee incarnate actually, to redeeme those out of the former misery, whome hee had ordained to saluation. Christ therefore himselfe was first of all predestinate as hee was to bee our head, and as *Peter* saith, *ordained before all worlds*; and we secondly predestinate in him, because God ordained that the Execution of mans Election should bee in him. Here if any demaund, how we may bee assured that Christ in his passion stood in our roome and stead, the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, and to be a publike person to represent all the Elect in his obedience and sufferings: and therefore it is, that *Peter* saith, that he was delivered by the fore-knowledge and determinate counsell of God. And *Paul*, that grace was given vnto vs through Christ Iesus before the world was.

The fifth point is concerning the number of the Elect. And that I expressed in these words, *both chosen some men to saluation*. If God should decree to communicate his glory and his mercie to all and every man, there could be no Election. For hee that takes all, cannot be said to choose. Therefore Christ saith, *Many are called, but fewe are chosen*. Some make this question, how great the number of the Elect is, and the answer may bee this, that the Elect considered in themselves bee innumerable, but considered in comparison to the whole world, they are but few. Hence it followes necessarily, that *sauiug grace* is not vniuersall, but *indefinite* or *particular*, vnlesse wee will against common reason make the streames more large and plentifull then the very fountaine it selfe. And this must excite vs above all things in the world to labour to haue fellowship with Christ, and to be partakers of the speciall mercy of God in him, yea to haue the same sealed vp in our hearts. Benefits common to all, as the light of the sunne, &c. are not regarded of any. Things common to few, though they be but temporal blessings, are sought for of al. God gives not riches to all men; but to some more, to some lesse, to some none. And hereupon how doe men like drudges toile in the world from day to day, & from yere to yere, to enrich themselves? Therefore much more ought men to seeke for grace in Christ, considering it is not common to all. Wee must not content our selues to say, God is mercifull, but we must goe further, and labour for a certificate in the conscience, that we may be able to say that God is indeed mercifull to vs. When the disciples would



would have knowne how many should be saved, hee omitting the question, answers thus, *Strive to enter in at the straight gate.*

The last point is, the ende of Gods election, and that is the manifesting of the praise and excellencie of the glorious grace of God. Eph. 1.5.

Thus having seene what Election is, let vs come to the Execution thereof. Of which remember this rule, *Men predestinate to the ende, that is, glorie, or eternal life, are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocation, iustification, sanctification, glorification.* For the first, hee that is predestinate to saluation, is also predestinate to be called, as *Paul* saith, *Whome he hath predestinate, them also hee calleth.* Secondly, Rom. 8.30. whome God calleth, they also were predestinate to beleue; therefore saving faith is called *the faith of the elect.* And in the Tit. 1.1. *Acts,* *As many as were ordained to life everlasting, beleued.* Thirdly, A.C. 13.48. whome God hath predestinate to life, them he iustifieth, as *Paul* saith, whome hee hath predestinate them hee calleth, and whome he Rom. 8.30. calleth, them he iustificeth, Fourthly, whome he hath predestinate to life, them he hath predestinate to sanctification and holinesse of life, as *Peter* saith, that the lewes were elect according to the fore-knowledge of God the Father unto sanctification of the spirit. Last- 1 Pet. 1.2. ly, they that are predestinate to life, are also predestinate to obedience, as *Paul* saith to the Ephesians, *Ye are the workmanship of* Eph. 2.10. *God, created in Christ Iesus unto good worker, which God hath ordained that we should walke in them.*

This rule beeing the truth of God, must be observed: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly and prophane men. They vse to bolster vp themselves in their sinnes by reasoning on this manner: If I be predestinate to eternall life, I shall be saved whatsoeuer come of it, how wickedly and lewdly soeuer I liue: I will therefore liue as I list, and follow the swing of mine owne will. But, alas, like blind bayards they thinke they are in the way, when as they rush their heads against the wall, and farre decieve themselves. For the case stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation. And therefore all the elect that liue in this world shall bee called, iustified, sanctified, and leade their lives in all good conscience before God and men: and they that liue and continge in their owne wicked

waies

waies disputing on this manner: If I be ordained to saluation; I shall not be damned; ouer-shoote themselves, and as much as they can, plunge themselves headlong into the very pit of hell. And for a man to live and die in his finnes, let the world dispute as they will, it is an infallible signe of one ordained to damnation. Secondly, there be others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and all such good meanes are needelesse, because Gods counsels be vnchangeable: if a man shall be condemned, nothing shall helpe: if a man be saued, nothing shall hinder. But we must still for our part remember, that God doth not onely ordaine the end, but also the meanes whereby the end is compassed: and therefore the very vse of all prescribed meanes is necessary. And for this cause wee must be admonished with diligence to labour and vse all good meanes, that we may be called by the ministerie of the Gospel, and iustified, and sanctified, and at length glorified. If a king should give vnto one of his subiects a princely pallace, vpon condition that he shall goe vnto it in the way which hee shall prescribe; oh what paines would the man take to know the way, and afterward to keepe and continue in it: but behold, the kingdome of heaven is the most glorious and royall pallace that ever was; and God hath bestowed the same on his elect: and hee requires nothing at their hands but that they would turne their faces from this world, and walke vnto it in the way which he hath chalked forth vnto them in his word. Therefore if we would haue life everlasting, we must come forth of the broad way that leades to destruction, and enter into the straight way that leades to eternall life. We must acquaint our selues with the guides which are the ministers of the word, that wil crievnto vs, Here is the way, walke ye in it, when we goe to the right hand or to the left, Vocation, iustification, sanctification, repentance, new-obedience, are the markes of the way, and we must passe by them all: and thus our wearie soules weltring a while in this world, shal at length be receiued into everlasting happinesse.

Touching the knowledge of particular election, two speciall points are to be skanned: I. whether a man may know his election: II. how it may be knowne. For the first, Papists are of minde that no man can certainly know his owne election vntill hee bee certified thereof by some speciall reuelation from God:

God: but the thing is false & erroneous which they say. When the disciples of our Saviour Christ returned from preaching, and shewed what wonders they had done, and how diuels were subiect vnto him; the text saith they reioyced greatly. But Christ answered them againe, saying, *In this reioyce not, but rather reioyce that your names are written in heauen.* Whereby he signifies that men may attaine to a certain knowledge of their owne election: For we cannot; neither doe we reioyce in things either vnknewe or vndersten. *Saith Peter saith, Give all diligence to make your election sure.* Now in vaine were it to vse diligence if the assurance of election could not bee compassed without an extraordinarie reuelation. And *Paul* saith to the *Corinthians*; *Prise your felicitie in this, that you haue faith of us.* Wherewith he takes it for granted; that hee which hath faith may know that he hath faith, and therefore may also know his election: because fauouring faith is an vnfallible marke of election.

Luk. 10. 20.

1. Pet. 1. 10

1. Cor. 13. 5

The second point is, how any man may come to know his owne election. And there be two waies of knowing it. The one is by ascending vp as it were into heauen, thereto search the counsell of God, and afterward to come downeto ourselues. The second by descending into our owne hearts to goe vp from ourselues, as it were by *Jacob's* ladder, to Gods eternal counsell. The first way is dangerous, & not to be attempted. For the waies of God are vnsearchable and past finding out. The second way alone is to be followed, which teacheth vs by signes and testimonies in ourselues, to gather what was the eternal counsell of God concerning our saluation. And these testimonies are two; the testimony of Gods spirit, and the testimony of our spirits, as *Paul* *Rom. 8. 16.* *saith, the spirit of God beareth witness together with our spirits, that we are the sonnes of God.*

Touching the testimonie of Gods spirit, two questions may be demanded. The first is, by what meanes the spirit of God giueth particular testimony in a mans conscience of his adoption. *Ans.* It is not done by any extraordinary reuelation or *revelation*, that is, an ordinary reuelation without the word, but by an application of the promises of the Gospell in the forme of a practicall syllogisme, on this manner: *Whosoever belieueth in Christ, is chosen to life everlasting.* This proposition is set downe in the word of God, and it is further propounded, opened, and ap-

plied to all that be in the Church of God, by the ministers of the Gospel set apart for this end. Now while the hearers of gods word giue themselves to meditate and consider of the same promise, comes the spirit of God and in lightnes the eyes, and opens the heart, and giues them power both to will to beleue, and to beleue indeede: so as a man shall with freedome of spirit, make an assumption and say, *but I beleue in Christ*, I renounce my selfe all my ioy and comfort is in him: flesh and blood can not say this, it is the operation of the holy Ghost. And hence ariseth the blessed conclusion which is the testimony of the spirit, *therefore I am the child of God*.

The second question is, how a man may discern between the *illusion* of the diuell, and the testimony of the spirit. For as there is a certain perswasion of Gods fauour from Gods spirit; so there be sleights and frauds of the diuell whereby he flatters & soothes men in their sinnes: and there is in all men natural presumption in shew like faith, indeede no faith. And this counterfeit mocke-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant and careless people: aske any one of them, whether he be certain of his saluation or no, hee will without bones making, protest that he is fully perswaded and assured of his saluation in Christ: that if there be but one man in a country to be saved, it is hee: that hee hath serued God alwaies, and done no man hurt: that he hath euermore beleened, and that he would not for al the world, so much as doubt of his saluation. These and such like presumptuous conceits in blind and ignorant persons, runne for currant faith in the world. Now the true testimony of the spirit is discerned from naturall presumption, and all illusions of the diuell, by two effects & fruits thereof, noted by *Paul* in that he saith, that the spirit makes vs crie *Abba*: that is, *father*. The first is, to pray so earnestly with groanes and sighes, as though a man would euen fill heaven and earth with the cry not of his lippes, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeede is a speciall and principall note of the spirit of adoption. Now looke vpon the loose and carelesse man, that thinkes himselfe so filled with the perswasion of the loue and fauour of god, ye shall find that he very seldome or neuer praies: & when hee doth, it is nothing els but a mumbling over the Lords praier, the Creede, and the ten Commandements for fashions sake.

lake. Which argues plainly that the perswasion which he hath of Gods mercy, is of the flesh and not of the spirit. The second fruit is, the affection of a dutifull child to God a most louing father: and this affection makes a man stand in feare of the maiesty of God wherefoeuer he is, and to make conscience of euery euill way. Now those that are carried away with presumption, so soone as any occasion is given, they fall straight into sinne without mistake or stay, as fire burnes with speede when drie wood is laid vnto it. In a word, where the testimonie of the spirit is truly wrought, there be many other graces of the spirit ioyned therewith, as when one branch in a tree buddeth, the rest budde also.

The testimony of our spirit is the testimonie of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two waies, by inward tokens in it selfe, by outward fruits. Inward tokens are certaine speciall graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercy in Christ. The first are in respect of sinns past, present, or to come. The signe in the spirit which concerneth sinnes past, is *godly sorrow*, which I may tearme a beginning and mother grace of many other gifts and graces of God. It is a kinde of griefe conceived in heart in respect of God. And the nature of it may the better be conceived, if we compare it with the contrary. Worldly sorrow springs of sinne, and it is nothing else but the horroure of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may indeede be occasioned by our sinnes, but it springs properly from the apprehension of the grace and goodnesse of God. Worldly sorrow is a griefe for sinne onely in respect of the punishment: godly sorrow is a lively touch and griefe of heart for sinne because it is sinne, though there were no punishment for it. Now that no man may deceiue himselfe in iudging of this sorrow, the holy Ghost hath set downe seuen fruits or signes thereof whereby it may bee discerned. The first is *Care* to leaue all our sinnes past: the second is *Apologie* whereby a man is moued and carried to accuse and condemne himselfe for his sinnes past, both before God and men. The third is *indignation*: whereby a man is exceedingly angrie with himselfe for his offences. The fourth is *fearre*, least he fall into his former sinnes againe.

1. Cor. 7. 10



The fifth is *desire*, whereby he craveth strength and assistance, that his finnes take not hold on him as before. The sixth is *watch*, in the performance of all good duties contrarie to his speciall finnes. The seventh is *change*, whereby he subdues his body, lest it should hereafter be an instrument of sinne as it hath beene in former time. Now when any man shall feele these fruits in himselfe, he hath no doubt the godly sorrow, which here we speake of.

Gal. 5. 17.

The token which is in regard of finnes present, is the combat betwene the flesh and the spirit, proper to them that are regenerate, who are partly flesh and partly spirit. It is not the checke of conscience which all men finde in themselves both good and bad, so oft as they offend God: but it is a fighting and striking of the minde, wil, and affections with themselves, whereby so far forth as they are renewed, they carrie the man one way, and as they still remaine corrupt, they carrie him flat contrarie. Men having the disease called *Ephialtes*, when they are halfe asleepe feele, as it were, some weighty thing lying vpon their breasts, and holding them downe: now lying in this case, they strue with their hands and feete, and with all the might they haue to raise vp themselves, and to remooue the weight, and can not. Behold here a lively resemblance of this combate. The flesh which is the inborne corruption of mans nature, lies vpon the hearts of the children of God, and presseth them downe as if it were the very weight of a mountaine: now they, according to the measure of grace receiued, strue to raise vp themselves from vnder this burden, and to doe such things as are acceptable to God; but cannot as they would.

1. Ioh. 5. 18

The token that respects sinne to come, is Care to prevent it: That this is the marke of Gods children, appeareth by the saying of *Iohn*. *He that is borne of God sineth not, but keepeth himselfe that he be wicked one touch him not.* And this care shewes it selfe not onely in ordering the outward actions, but euen in the verie thoughts of the heart. For where the Gospel is of force, it brings every thought into captivity to the obedience of *Christ*: and the Apostles rule is followed, *whatsoever things are true, whatsoever things are honest, &c. thinke on these things.*

2. Cor. 10. 5  
Phil. 4. 8.

The tokens which concerne Gods mercie, are especially two: The first is, when a man feelles himselfe distressed with the burden of his finnes, or when he apprehends the heauie displeasure

of

of God in his conscience for them: then further to feele how he stands in need of Christ, and withall heartily to desire, yea to hunger & thirst after reconciliation with God in the merits of Christ, and that aboue all other things in the world. To all such Christ hath made most sweet and comfortable promises, which can appertain to none but to the elect. *Iohn. 7. 37. If any man thirst, let him come to me and drinke: hee that beleueth in me, as saith the Scripture, out of his belly, shall flowe riuers of water of life.* *Reu. 21. 6. I will giue vnto him which is athirst of the well of the water of life freely.* Now if he that thirsteth drinke of these waters, marke what followeth, *Iohn. 4. 14. Whosoener drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall bee in him a well of water springing vp vnto euermoring life.*

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousness, that he accounts euen the most precious things that are, to be but a dung in regard thereof. This affection was in *Paul*: and it is expressed in the parable in which after a man hath found a treasure, he first hides it, and then sells all he hath and makes a purchase of the field where it is. Now every man will say of himselfe, that hee is thus affected to Christ, and that he more highly esteemes the least drop of his blood, then all things in the world beside: whereas indeede most men are of *Esaus* minde, rather desiring the red broth then *Isaaks* blessing; and of the same affection with the *Israelites*, which liked better the onyons & flesh pots of Egypt, then the blessing of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may be discerned by two signes. The first is to loue and like a Christian man, because hee is a Christian. For hee that doth a right esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very point our Saviour Christ saith, *Hee that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and hee that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man.* And Saint *Iohn* saith, *Hereby we know that wee are translated from death to life, because we loue the brethren: that is, such as are members, euen because they are so.* The second signe of this affection is a loue and desire to the comming of Christ, whether it bee by

death vnto any man particularly, or by the last iudgement vniuersally, and that for this end that there may be a full participation of fellowship with Christ. And that this very loue is a note of adoption, it appears by that which *S. Paul* saith, that the *crime of righteousness is laid up for all them that loue the appearing of Christ.*

2. Tim. 4. 8.

The outward token of adoption is New obedience, whereby a man endeauours to obey Gods commandements in his life and conuersation: as *Saint Iohn* saith, *Hereby we are sure that we know him, if wee keepe his commandments.* Now this obedience must not be iudged by the rigour of the morall law, for then it should be no token of grace, but rather a meanes of damnation: but it must bee esteemed and considered as it is in the acceptation of God, who spares them that feare him, as the father spares an obedient Sonne, esteeming things done not by the effect and absolute doing them, but by the affection of the doer. And yet lest any man should here bee deceiued, we must know that the obedience, which is an infallible marke of the child of God, must be thus qualified. First of al it must not be done vnto some few of Gods commandements, but vnto them all without exception. *Herod* heard *Iohn Baptist* willingly, & did many things: and *Iudas* had excellent things in him, as appears by this, that he was content to leaue all and to follow Christ, and he preached the Gospell of the kingdome in Iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the seauenth commandement in leauing his brother *Philips* wife, and the other would not leaue his conuentionnelle, to die for it. Vpright and sincere obedience doth enlarge it selfe to all the commandements, as *Dauid* saith, *I shall not bee confounded, when I haue respect to all thy commandments.* And *Saint James* saith, *He which faileth in one law, is guilty of all:* that is, the obedience to many commandements is indeed before God no obedience, but a flat sinne if a man wittingly & willingly carrie a purpose to omit any one dutie of the law. He that repents of one sinne truly, doth repent of all: and he that liues but in one known sinne without repentance, though he pretend neuer so much reformation of life indeede repents no sinne. Secondly, this obedience must extend it selfe to the whole course of a mans life after his conuersion and repentance. Wee must not iudge of a man by an action or two, but by the tenour of his life.

Mal. 3. 17.

*Si quod vis non potes, deus factum computat.*  
Aug.

Psal. 119. 6.

I am. 1. 10.

Such

Such as the course of a mans life is, such is the man : though he, through the corruption of his nature, faile in this or that particular action, yet doth it not prejudice his estate before God; so be it heretoe his repentance for his severall slips and falls, not lying in any sinne; and withall from yeare to yeare walke vnb lameable before God & men. *S. Paul* saith, *The foundation of God* 1.Tim. 2.  
*remaineth sure: the Lord knowes who are his.* Now some might here- 19.  
 upon say, it is true indeede, God knowes who are his; but how may I be assured in my selfe that I am his? To this demand as I take it, *Paul* answers in the next words, *Let every one that calleth on the name of the Lord, depart from iniquitie:* that is, let men inno- cate the name of God, praying seriously for things whereof they stand in neede; withall giving thanks; and departing from all their former sinnes, and this shall be vnto them an infallible token that they are in the election of God. Thirdly, in outward obedience it is required that it proceede from the whole man: as regeneration which is the cause of it, is through the whole man 2.Theff. 3.  
 in body, soule, and spirit. Againes, obedience is the fruit of love, 23.  
 and love is from the pure heart; the good conscience, and faith vnfained.

Thus wee haue heard the testimonies and tokens whereby a man may be certified in his conscience that hee was chosen to saluation before all worlds: If any desire further resolution in this point, let them meditate vpon the 15. Psal and the first Epistle of Saint *Iohn*, being parcels of Scripture penned by the holy Ghost for this end.

Here some will demand how a man may be assured of his adoption if he want the testimony of the spirit to certifie him thereof. *Ans.* Fire is knowne to be no painted but a true fire, by two notes; by heate, and by the flame: now if the case fall out that the fire want a flame, it is stil known to be fire by the heate. In like manner, as I haue said, there be two witnesss of our adoption, Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, hee must then haue recourse to the second witnes, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure himselfe of his adoption, as we know fire to be fire by the heate though it want a flame.

Againes, it may be demanded on this maner: how if it come to passe that after inquiry, we finde but few signes of sanctification

in our selues? *Ans.* In this case we are to haue recourse to the least measure of grace, leife then which, there is no sauing grace, and it stands in two things: an heartie disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to be wanting. If any shall say, that a wicked man may haue this desire, as *Balaam*, who desired to die the death of the righteous: the answer is, that *Balaam* indeede desired to die as the righteous man doth, but he could not abide to liue as the righteous: he desired the end, but not the proper subordinate meanes which tend vnto the end, as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Now I speake not this to make men secure, and to content themselves with these small beginnings of grace, but only to shew how any may assure themselves that they are at the least babes in Christ: adding this withall, that they which haue no more but these small beginnings must be carefull to increase them, because he which goes not forward, goes backward.

Lastly, it may be demanded what a man should doe if hee want both the testimonie of Gods spirit and his owne spirit, and haue no meanes in the world of assurance? *Ans.* He must not vtterly despair, but be resolu'd of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be aduertised to heare the word of God preached: and being outwardly of the Church, to receiue the Sacraments. When we haue care to come into the Lords vine-yard and to conuerse about the wine-presse, we shall finde the sweete iuyce of heavenly grace, pressed forth vnto vs plentifully by the word and sacraments, to the comfort of our consciences, concerning Gods election. This one mercy that God by these meanes in some part reueales his mercie is vnspeakeable. When sicknesse or the day of death comes, the dearest seruants of God, it may be, must encounter with the temptations of the diuell, and wastle in conscience with the wrath and displeasure of God, as for life and death: and no man knowes how terrible these things are, but those which haue felt them. Now when men walk thus through the valley of the shadow of death, vnlesse God should, as it were, open heauen, and streame downe vnto vs in this world some  
lightsome



lightsome beames of his loue in Christ by the operation of his Spirit, miserable were the case euen of the righteous.

Thus much of Electiō: now followes Reprobatō, in handling wherof we are to obserue three things. I. what it is. II. how God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it is so pleased him, he hath purposed to refuse some men by means of Adams fall and their owne corruptions, for the manifestation of his iustice.* First, I say, it is a decree, and that is euident thus. If there be an eternall decree of God, whereby hee chooseth somemen, then there must needs be another decree whereby he doth passe by others and refuse them. For election alwaies implies a refusall. Againe what God doth in time, that he decreed to doe before time: as the case falls out euen with men of meane wisdomes, who first of all intend with themselves the things to be done, and after doe them. But God in time refuseth some men, as the Scripture testifieth, and it appeareth to be true by the event: Therefore God before all worlds decreed the reiecting of some men.

Now in this decree foure points are to bee considered. The first is the matter or object thereof, which is the thing decreed, namely the reiection of some men in respect of mercie, or, the manifestation of his iustice vpon them. This may seeme strange to mans reason, but here we must with all submission strike our top sailes, for the word of God saith as much in plaine termes. The Apostle *Iude* speaking of false Prophets saith, that *they were of old ordained to this damnation.* And *Paul* saith in emphaticall termes, that *God makes vessels of wrath prepared to destruction: and that some are reuelled,* whom he opposeth to them which are elected to saluation.

Jud. 4.

Rom. 9. 21.

2. Cor. 4. 3.

2. Thess. 1.

9. 13.

The second point is the impulsive cause that mooued God to set down this decree concerning his creature, & that was nothing out of himselfe, but his very will & pleasure. He hardened *Pharaoh* with finall hardnes of heart because he would: & therefore he decreed to do so because he would. And our Saviour Christ saith, *I thank thee, O father, Lord of heauen & earth, because thou hast bid these things from the wise and men of understanding, and hast opened them vnto babes.* But vpon what cause did God so? It followes in the next words, *It is so, O father, because thy good pleasure is such.* Ver. 36. And if it be in the power & liberty of a man to kill an ox or a sheep for his vse, to hunt & kill a hare & partridge for his pleasure, then.

Mat. 11. 25.

then much more without iniustice may it be in the wil and liberty of the Creator to refuse and forsake his creature for his glory. Nay, it stands more with equitie a thousand fold, that all the creatures in heauen and earth should ioyntly serue to set forth the glorie and maiestie of God the Creator in their eternall destruction, then the striking of a flie or the killing of a flea should serue for the dignitie of all men in the world. For all this, it is thought by very many to be very hard to ascribe vnto God who is full of bounty and mercy such a decree, and that vpon his very will: but let vs see their reasons. First of all they say it is a point of croeltie for God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God can not be said to create any man to damnation, but to the manifestation of his iustice & glory in his due and deserved damnation: and the doing of this is absolute iustice. Secondly it is alledged that by this meanes God shal hate his own creature, and that before it is: but it is an vntroth. We must distinguish betweene Gods purpose to hate & actuall hating. Now indeed god before al worlds did purpose to hate some creatures: & that iustly so far forth as his hating of them will serue for the manifestation of his iustice: but he neither hates them indeede nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whom God hath decreed to loue them, when they are once created, he begins to loue in Christ with actuall loue; & whom he hath decreed to hate, when being once created, he hates in *Adam* with actuall hatred. Thirdly it is objected, that by this doctrine God shall be the author of sin, for he which ordaines to the end ordaines to the means of the end: but God ordaines men to the end, that is, damnation: therefore he ordaines them to the means therof, that is, sin. *Ans.* The proposition being thus vnderstood, he which ordaines a man to an end, in the same order and manner ordaines him to the means, is false. For one may be ordained to the end simply, the end being simply good: & yet not be simply ordained to the means, because they may be euil in theselues, & only good in part, namely so far forth as they have respect of goodnes in the minde of the ordainer. Secondly, the assumptio is false: for the supreme end of gods counsell is not damnation, but the declaration of his iustice in the iust destruction of the creature, neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting

putting of him forth to punishment, but as it is a reall execution of iustice. Thirdly we must make distinction betwene sinne it selfe and the permission thereof, and betwene the Decree of reiection, and A ctuall damnation: now the permission of sin, and not sinne it selfe properly is the subordinates meanes of the decree of Reiection. For when God had decreed to passe by some men, he withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but only the consequent of the decree: yet so, as it is not only the antecedent, but also the efficient and meritorious cause of a ctuall damnation.

The third point is the reall foundation of the execution of this decree, in iust condemnation; and that is the voluntary fall of *Adam* & of all his posterity in him, with the fruit thereof, the generall corruption of mans nature. For howsoever God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution he condemneth no man but for his sinnes: and sinne though it were not in the counsell of God an impulsive cause that mooued him to purpose a declaration of iustice and iudgement, yet was it a subordinate meanes of damnation: God in wonderfull wisdom ordering & disposing the execution of this decree, so as the whole blame & fault of mans destruction should be in himselfe. And therefore the Lord in the Prophet *Ose* saith, *One hath destroyed thee, but I will help thee*: that is, saluation is of God, & the condemnation of men is from themselves. Now whereas many deprauing our doctrine say, that we ascribe vnto God an absolute decree in which hee doth absolutely ordaine men to damnation, they may here be answered. If by absolute, they vnderstand that, which is opposed to conditionall, then we hold and avouch, that all the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they vnderstand a bare and naked decree without reason or cause, then we denie Gods decrees to bee absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him, and iust they are: yea the very will of God it selfe is cause sufficient, it being the absolute rule of iustice. And though men in reason cannot discern the equity and iustice of Gods wil in this point, yet may we not thereupon conclude that therefore it is vniust. The Sun may shine clearly though the blind man see it not. And it is a

flat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doth not depend vpon the qualitie & nature of the thing, but the qualities of things in order of causes follow the will of God. For every thing is as God wils it. Lastly, if it be called an absolute decree, because it is done without all respect to mans sinne: then we still denie it to bee absolute. For as God condemnes man for sinne: so he decreed to condemne him for and by his sinne: yet so, as if the question be made, what is the cause why he decrees rather in his iustice to condemne this man then that man, no other reason can be rendred, but his will.

Pro. 16. 4. The last point, is the end of Gods decrees, namely the manifestation of his iustice, as Salomon saith, *The Lord hath made all things for his owne sake, and the wicked for the day of euill.* And Paul saith, that God made vessels of wrath, to shew his wrath and to make his power knowne.

Rom. 9. 22. Thus we haue seene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remembered is this, *Those which are ordained to iust damnation, are likewise ordained to be left to themselves in this world, in blindness of minde and hardness of heares, so as they neither shall nor will repent of their sinnes.* The truth of this wee may see in Gods word. For Saint Peter speaking of the Priests & Doctors, and chiefe of the people among the Iewes, saith plainly, *They stumbled at the word, and were disobedient. Why so? the reason is there set downe: because they were ordained to it of old.* And so Paul saith to the Corinthians, that he handled not the word of God deceitfully, but in the declaration of the truth hee approoued himselfe to euery mans conscience in the sight of God. Now hereupon it might be said: how then comes it to passe that al receiue not the Gospel in Corinth? and to this hee answers with a terrible sentence, *If (saith he) our Gospel be hid, it is hid to them that perish:* giuing vs to vnderstand, that God leaues them to themselves in this world, whome hee purposeth to refuse. And the Lord by the Prophet *Esa* saith of the Iewes, *By hearing they shall heare and not vnderstand, and by seeing they shall see and not perceiue, lest they should heare with their eares, and see with their eyes, and vnderstand with their hearts, and so turne and be saved.*

Esa. 6. p.

2. Cor. 4. 3.

1. Pet. 2. 8.

The vse of this is manifold: first it serueth to overthrow the opinion of carnall men which reason thus: If I be ordained to damnation, let me liue neuer so godly and well, I am sure to bee damned; therefore I will liue as I list: for it is not possible for me to alter Gods decree. Blasphemous mouthes of men make nothing of this and like speeches, and yet they speake flat contraries. For whom God hath purposed in his eternall counsell to refuse, them also he hath purposed for their sinnes, to lease to the blindnesse of their mindes and hardnesse of their hearts; so as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, leade vs by the hand, to the consideration of the fearefull estate of many people among vs. We haue had for the space of thirtie yeares and more, the preaching of the Gospell of Christ; and the more plentifully by reason of the schooles of learning. But what hath bene the issue of it? I doubt not but in many it hath bin the meanes of their conuersion and saluation: but to speake generally of the greater part there is little or no fruit to bee seene. The most after this long preaching remaine as blinde, as impenitent, as hard hearted, and as vnreformed in their liues, as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well, if this rule be the truth of God, as no doubt it is; then I say plainly, that there is a most fearefull iudgement of God among vs. My meaning is not to determine or giue sentence of any mans person, of any towne or people, neuertheless this may be auouched, that it is a terrible and dangerous signe of the wrath of God, that after this long and daily preaching, there is still remaining a generall hardnesse of heart, impenitency, & want of reformation in the liues of men. This smiteth stittie, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dull, secure, and senselesse they are. This being so, it stands every man in hand to looke to his owne estate. We are carefull to shie the infection of the bodily plague: oh then how carefull should wee be to shie the common blindnesse of minde and hardnesse of heart, which is the very plague of all plagues; a thousandfold worse then all the plagues of Egypt. And it is so much the more fearefull, because the more it takes place, the lesse it is perceived. When a malefactor on the day of a life is brought forth of the iayle, with



with great bolts & fetters to come before the iudge, as he is going, all men pitie him and speake comfortably vnto him: but why so? because hee is now to bee arraigned at the barre of an earthly iudge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lie fettered in bondage vnder sinne and Satan, and this short life is the way, in which they are going euery house to the barre of Gods iustice, who is the King of kings and Lord of lords, there to be arraigned and to haue sentence of condemnation giuen against them. Now canst thou pitie a man that is before an earthly iudge, and wilt thou not be touched with the miserie of thine owne estate, who goest euery day forward to the barre of Gods iustice, whether thou be sleeping or waking, sitting or standing, as a man on the sea in a shippe goes continually toward the shauen, though he himselfe stirre not his foote. Begin now at length to lay this point to your hearts, that, so long as ye runne on in your blinde waies without repentance, as much as ye can, yee make post haste to hel ward: and so long as you continue in this miserable condition, as *Peter saith, Your iudgement is not farre off, and your damnation sleepeth not.* Thirdly, seeing those whom God hath purposed to refuse, shall be left vnto themselves, and neuer come to repentance, wee are to loue and imbrace the word of God preached and taught vnto vs by the ministers of the Gospel: withall submitting our selues vnto it, and suffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindnesse of minde and hardnesse of heart leading to destruction, into the straight way of true repentance and reformation of life, which leadeth to saluation. For so long as a man liues in this world after the lust of his owne heart, hee goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of destruction with them that perish? and therefore I say once againe, let vs al in the feare of God, lay his word vnto our hearts, and heare it with reuerence, so as it may be in vs the sword of the spirit to cut downe the sinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to be giuen of it. This iudgement belongeth to God principally and properly, because he knoweth best what he

hee hath determined concerning the estate of every man, and none but he knowes who they be which are ordained to due and deferred damnation. And againe, he onely knoweth the hearts and wils of men, and what grace he hath given them, what they are, and what all their sinnes be, and so doth no angel nor creature in the world beside. As for men, it belongs not to them to giue iudgement of reprobation in themselves or in others, vnlesse God reueale his will vnto them and giue them a gift of discerning. This gift was bestowed on sundrie of the Prophets in the olde testament, and in the new testament on the Apostles. *Psalm 69. 8. 109.* *Dauid* in many psalmes makes request for the confusion of his enemies, not praying onely against their sinnes (which we may doe) but euen against their persons, which we may not doe. No doubt he was guided by Gods spirit, and receiued thence an extraordinary gift to iudge of the obstinate malice of his aduersaries. And *Paul* praies against the person of Demetrius, saying, *The Lord reward him according to his doings.* And such kinde of 2. Tim. 4. 14. prayers were lawfull in them, because they were caried with pure and vpriight zeale, and had no doubt a special gift whereby they were able to discerne of the final estate of their enemies. Again, God sometimes giues this gift of discerning of some mens finall impenitencie to the Church vpon earth, I say not, to this or that private person, but to the bodie of the Church or greater part thereof. Saint *Iohn* writing vnto the Churches saith, *There is a* 1. Ioh. 5. 16 *sinne vnto death* (that is, against the holy Ghost) *I say not that thou shouldst pray for it:* in which words he takes it for graunted, that this sinne might be discerned by the Church in those daies. And *Paul* saith, If any man beleue not the Lord Iesus, *let him be* 1. Cor. 16. *had in excommunication,* *Mara-natha,* that is, pronounced accursed to eu- 22. erlasting destruction. Whence it appears, that the Church hath power to pronounce men reiectcd to everlasting damnation, vpon some especiall occasions, though (4) I dare not say ordi- 2. Sin dinary and vsually. The primitive Church with one consent, *sist,* praied against *Julian* the Apostata, and the prayers made were not in vaine, as appeared by the event of his fearefull ende. As for private and ordinarie men, for the tempering and rectifying of their iudgements in this case, they must follow two rules. The one is, that euery member of the Church is bound to beleue his owne election. It is the commandement of God binding the very conscience, that we should beleue in Christ. Now to be- 1. Ioh. 3. leue

love in Christ, is not onely to pur our assistance in him, and to be resolved that we are justified and sanctified, and shall be glorified by him, but also that we were dead to saluation in him before the beginning of the world, which is the foundation of the rest. Again, if of thing, that have necessaril dependance one vpon another, we are to beleue the one, then we are to beleue the other. Now election and adoption are things conioyned, and the one necessarily depends vpon the other. For all the elect (as *Paul*) are predestinate to adoption: and we are to beleue our owne adoption: and therefore also our election. The second rule is, that concerning the persons of those that bee of the Church, we must put in practise the iudgement of charitie, and that is, to esteeme of them as of the elect of God till God make manifest otherwise. By vertue of this rule the ministers of Gods word are to publish and preach the Gospell to all without exception. It is true indeede, there is both wheate and drosse in Gods field, chaffe and corne in Gods barn, fish and drosse in Gods net, sheepe and goats in Christs fold: but secret iudgement belongs vnto God, and the rule of love, which is to thinke and with the best of others, is to be followed of vs that professe faith working by love.

It may be demanded, what we are to iudge of them that are yet are enemies of Christ. *Ans.* Our dutie is, to suspend our iudgement concerning their small estate: for we know not whether God will call them or no: and therefore wee must rather pray for their conversion then for their confusion.

Again it may be demanded, what is to be thought of all our monეტours and fore-fathers that liued & died in the times when poperie tooke place. *Ans.* We may well hope the best, and thinke that they were saved: for though the Papacie be not the Church of God, and though the doctrine of poperie rase the foundation, yet neuertheless in the very midst of the Romane papacie, God hath alwaies had a remnant which haue in some measure truly serued him. In the old Testament when open idolatrie tooke place in all Israel, God saith to *Eliab*, *I haue reserved seauen thousand to my selfe, that neuer bowed knee to Baal:* and the like is and hath beene in the generall apostasie vnder Antichrist. *Saine Iohn* saith, that when the woman fled into the wilderness for a time, even then there was a remnant of her seed which kept the commandments of God, and had the testimony of Iesus Christ.

And

See *Illyr. Catal. test. verit.*

And againe when ordinarie meanes of saluation faile, then God can and doth make a supply by meanes extraordinary, and therefore there is no cause why we should say, that they were condemned.

Thirdly, it may be demanded, whether the common iudgement giuen of *Francis Spira* that hee is a reprobate, be good or no? *Answ.* We may with better warrant say no; then any man say, yea. For what gifts of discerning had they, which came to visit him in his extremity? and what reasons induced them to give this peremptorie iudgement? He said himselfe that he was a reprobate: that is nothing; a sicke mans iudgement of himselfe is not to be regarded. Yea but he despaired; a senselesse reason; for so doth many a man yeare by yeare, and that very often as deeply as euer *Spira* did; and yet by the good helpe of the ministration of the word, both are & may be recovered. And they which will auouch *Spira* to be a reprobate, must go further and prooue two things, that he despaired both wholly and finally: which if they can not prooue, we for our parts must suspend our iudgements; and they were much to blame that first published the booke.

Lastly, it may be demanded, what is to be thought of them that make very fearefull ends in railing and blaspheming? *Answ.* Such strange behauiours are oftentimes the fruits of violent diseases which torment the body and bereaue the mind of sense and reason: and therefore if the persons liued well, we must think the best: for we are not by outward things to iudge of the estate of any man. *Salomon* saith, that all things come alike to all and the same condition to the iust and to the wicked.

Thus much of the parts of predestination. Now followes the vse thereof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of predestination we learne, that there can not be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whom God electeth to saluation after this life, them he electeth to be iustified in this life. Now election it selfe is of grace and of grace alone, as *Paul* saith, *election is by grace, and if it be of grace, it is no more of workes: or else were grace no grace: therefore iustification is of grace and of grace alone.* And I reason thus. The cause of a cause is the cause of all things caused: but grace alone is the cause of predestination; which is the cause of our



vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the Scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happinesse to grace. For first, as election, so vocation is of grace. *Paul saith, God hath called vs not according to our* 2. Tim. 1. 9. *workes, but according to his purpose and grace* Again, *saith in Christ* Phil. 1. 29. *is of grace. So it is said, To you it is given to beleue in Christ.* Also the iustification of a sinner is of grace. So *Paul saith plainly to* Rom. 3. 24. *the Romanes: You are iustified freely by his grace.* Again, sanctification and the doing of good workes is of grace. So it is said, *We* Eph. 2. 10. *are his workmanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.* Also perseverance *Ier. 32. 40.* in good workes and godlinesse is of grace. So the Lord saith, *I will make an euermlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* Lastly, life euermlasting is of grace. So *Rom. 6. 23.* *Paul saith, Life euermlasting is the gift of God through Iesus Christ.* Now they of the Church of Rome teach the flat contrarie: they make two iustifications; the first whereby a man of an euill man is made a good man: the second, whereby of a good man he is made better. The first they ascribe to grace; but so, as the second is by workes. Secondly, hence we learne, that the art of Iudiciall astrologie is vaine and frivolous. They that practise it, doe professe themselves to tell all things, to come almost whatsoever, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens natiuities. For if they may know but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they professe themselves to tell all things that shall befall men either in bodie, goods, or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede vnlawfull, it may appeare by this, because it stands not with the doctrine of Gods predestination. Two twinnes begotten of the same parents, and borne both at one and the same time, by the iudgement of Astrologians must haue both the same life, and the same death, and be every way alike both in goods and in good name; yet we see the contrary to be true in *Iacob* and *Esaue*, who were borne both of the same parents, at one time. For *Iacob* tooke



tooke *Eſau* by the heele; ſo as there could not be much difference betweenethem in time; yet for all this *Eſau* was a ſierce man and wilde, giuen to hunting: but *Iacob* was milde of nature, and liued at home: the one had fauour at Gods hand and was in the couenant, but God kept backe that mercy from the other. Againe, in the pitche field are ſlaine a thouſand men at one and the ſametime: now if we conſider the time of their births, it may be, they were borne at a thouſand ſundrie times, and therefore vnder ſo many diuers poſitions of the heavens, and ſo by the iudgement of all Aſtologers ſhould haue all diuers and ſundrie liues and ends: but we ſee according to the determination of the counſell of God, they haue all one and the ſame end: and therefore this muſt admoniſh all thoſe that are brought vp in ſchools of learning, to haue care to ſpend their times in better ſtudies: and it teacheth thoſe that are fallen into any maner of diſtreſſe, not to haue recourſe vnto theſe fond figure-caſters. For their aſtrologically iudgements are falſe and fooliſh, as wee may ſee by the two former examples. Thirdly, the knowledge of God is one of the moſt ſpeciall points in Chriſtian religion: and therefore the Lord ſaith, *Let him that reioyceth, reioyce in this, that he vnder- ſtandeth and knoweth mee. For I am the Lord which ſhew mercy and iudgement in the earth.* And our Sauour Chriſt ſaith, *This is life eternall, to know thee the onely very God, and whom thou haſt ſent Jeſus Chriſt.* Now Gods predeſtination is a glaſſe wherein we may behold his maieſtie. For firſt by it we ſee the wonderfull wiſedome of God, who in his eternall counſell did foreſee and moſt wiſely ſet downe the ſtate of every man: ſecondly his omnipotencie, in that he hath power to ſaue and power to reſuſe whom he will: thirdly his iuſtice and mercy both ioyned together in the execution of election: his mercy in that hee ſaueth thoſe which were vtterly loſt; his iuſtice in that he ordained Chriſt to be a mediatur to ſuffer the curſe of the law, and to ſatiſſe his iuſtice for the Elect: fourthly his iuſtice in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from ſome men, becauſe it ſo pleaſed him, yet hee condemneſh no man but for his ſinnes. Now the conſideration of theſe and the like points, bring vs to the knowledge of the true God.

The vſes which concerne our affections are theſe. Firſt, the doctrine of predeſtination miniſters to all the people of God matter

of endless consolation. For considering Gods election is ynchangeable; therefore they which are predestinate to saluation can not perish: though the gates of hell preuaile against them so as they be hardly saved, yet shall they certainly be saved: therefore our Saviour Christ saith that in the latter daies shall arise false Christ: and false prophets, which shall shew great signes and

Mat. 24.24 wonders, *so that if it were possible they should deceive the very Elect.*

In which words he takes it for granted, that the elect of God can never finally fall away. And hereupon he saith to his disciples when they reioyced that the diuels were subiect to them, *a-*

Luk. 10.20 *ther reioyce that your names are written in heauen.* And S. Paul spea-

king of *Hymeneus* and *Alexander*, which had fallen away from the faith, least the Church should be discouraged by their fall, because they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of electi-

2. Tim. 2.19 on, saying, *The foundation of God remaineth sure, and hath this seale:*

*The Lord knoweth who are his.* Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground: worke standeth fast: and therefore *Paul* saith

Rom. 8.33. further, *Who shall lay anything to the charge of Gods elect?* Now then

that we may haue comfort in distresse, and some thing to stay

1. Cor. 13.10 vpon in all our troubles: we in this world are as strangers in a far

country: our passage homeward is ouer the sea of this world: the shippe wherein we saile is the Church: and Satan stirs vp many blasts of troubles and temptations, and his purpose is to sinke the ship, or to drive it on the rocke; but we must take the anchor of hope and fasten it in heauen vpon the foundation of

Gods election; which being done, we shall passe in safetie and reioyce in the midst of all stormes and tempests. Secondly wher-

as God refuseth some men and leaues them to themselves, it serues to strike a feare into euery one of vs whatsoeuer we be, as S. *Paul* saith in the like case, the Iewes beeing the naturall branches

Rom. 11.30 *are broken off through vnbeleefe, and thou standest by faith: be not*

*high minded, but feare.* This indeed was spoken to the Romanes,

but we must also lay it vnto our hearts. For what is the best of

vs, but a lump of clay? and howsoeuer in Gods counsell we are

chosen to saluation yet in our selues we are all shut vp vnder vn-

beleefe, and are fit to make vessels of wrath. Our Saviour Christ

calleth *Judas* a diuel, & we know his leud life & feareful end: now

what are we better then *Judas* by nature? If we had beene in his

stead,

stead, without the especial blessing of God, we should have done as he did: he betrayed Christ, but if God leave vs to our selues, we shall not onely betray him, but by our sinnes euen crucifie him a thousand waies. Furthermore, let vs be thinke our selues, of this, whether there be not alreadie condemned in hell, who in their liues were not more grievous offenders then we. *Esa* calleth the people of his time a people of Sodom and Gomorrah, giving the Iewes then liuing to vnderstand, that they were as bad as the Sodomites, and as the people of Gomorrah, on whom the Lord had shewed his iudgements long before. If this bee true, then let vs with feare and trembling be thankfull to his maiestie, that he hath preserved vs hitherto from deserved damnation. *Esa. 1. 10.*

The vices which respect our liues and conuersations are manifold. First, seeing God hath elected some to saluation, & hath also laid downe the meanes in his holy word whereby we may come to the knowledge of our particular election, we must therefore as Saint Peter counsellereth vs, *give all diligence to make our election sure.* In the world men are carefull and painfull enough to make assurance of lands and goods to themselves and to their posterity: what a shame is it then for vs, that we should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shall continue to be slacke herein, the leases of our lands and houses and all other temporal assurances shall bee bills of accusation against vs at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteously in this present world, because all those whom God hath chosen to saluation, he hath also appointed to liue in newnesse of life, as Saint Paul saith, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him.* And againe, *We are created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.* And, *God hath chosen you to saluation through sanctification of the spirit and faith of the truth.* The Elect are vessels of honour: and therefore all those that will be of the number of the Elect, must carry themselves as vessels of honour. For so long as they lie in their sinnes they be like vessels of dishonour, imploying themselves to the most base seruice that can be, euen to the seruice of the diuell. The Sunne was ordained to shine in the day, and the Moone in the night, and that order they keepe, yea every creature in his kinde obserueth the

course appointed vnto it by creation, as the grasse to grow, and trees to bring forth fruite: now the elect were ordained to this ende, to leade a godly life, and therefore if we would either perswade our selues or the world, that we are indeede chosen to saluation, we must be plentifull in all good workes, and make conscience of every euill way, and to doe otherwise, is as much as to change the order of nature, & as if the Sun should cease to shine by day and the moone by night. Thirdly, when God shall send vpon any of vs in this world crosses and afflictions, either in bodie or in minde, or any way else (as this life is the vaille of miserie and teares, & iudgement must begin at Gods house) we must learne to beare them with all submission and contentation of minde. For whom God knew before, them he hath *predesinate* to be made like vnto his sonne. But wherein is this likenesse? *Paul* saith, in the fellowship of his afflictions, and in a conformitie to his death. And the consideration of this, that afflictions were ordained for vs in the eternall predelination of God, must comfort our hearts, & restraime our impatience so oft as we shall goe vnder the burden of them. Hence againe wee learne, that they which perswade themselves that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceiued. For *S. Paul* saith, *God suffereth with long patience the tussells of wrath prepared to destruction, to make known his power, & to shew forth his wrath against them.* This being so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fatte pastures, come sooner to the slaughterhouse then those which are kept vpon the bare common: and they which are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. *Salomon* saith, *No man knoweth loue or hatred,* that is, by outward things: for all things come alike to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted. Lastly, it may be an offence vnto vs, when we consider that the doctrine of the Gospel is either not knowne, or else despised and persecuted of the whole world, but we must stay our selues with this consideration, that nothing comes to passe by chance, that God knowes who are his, and that there must be some in the world, on whom God hath in his eternall counsell purposed to manifest his power and iustice. Again, Ministers of the Gospel may be discouraged, when after long preaching they see little or no fruit of their labours:

labours: the people whom they teach remaining as blinde, impenitent, and vnreformed as euer they were. But they must also consider, that it is the purpose of God to choose some to saluation and to refuse others: and that of the first, some are called sooner, some later, and that the second being left to themselves neuer come to repentance. To this *Paul* had regard when hee said, *If our Gospel be bid, it is bid to them that perish.* And againe, *We are vnto Gods sweete sauour of Christ in them that are saved, and in them that perish.*

Hitherto I haue deliuered the truth of this weightie point of religion, which also is the doctrine of the Church of England: now it followeth that we should consider the falshood. Sundrie Diuines haue deuised, & in their writings published a new frame or platforme of the doctrine of Predestination: the effect & substance whereof is this: The nature of God (say they) is infinite loue, goodnesse, and mercy it selfe: and therefore he propounds vnto himselfe an end answerable thereunto, and that is, the communication of his loue and goodnesse vnto all his creatures. Now for the accomplishing of this supreme and absolute end, he did foure things. First he decreed to create man righteous in his owne image: secondly, he foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it: thirdly, he decreed the vniuersall Redemption of all and every man effectually by Christ, so be it they will beleue in him: fourthly, hee decreed to call all and every man effectually, so as if they will, they may be saved. This being done, hee in his eternall counsell fore-seeing who would beleue in Christ, did thereupon elect them to eternall saluation: and againe, fore-seeing who would not beleue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoever it may seeme plausible to reason, yet indeed it is nothing else but a Deuice of mans braine: as will appeare by sundry defects and errors, that be in it. For first, whereas it is auouched that *Adams* fall came by the bare prescience of God, without any decree or will of his, it is a flat vnt ruth. The putting of Christ to death was as great a sinne as the fall of *Adam*, nay, in some respects greater. Now that came to passe not onely by the fore-knowledge of God, but also by his determinate counsell. And therefore as the Church of Ierusalem saith, *Herod and Pontius Pilate with the Gentiles and the people of Israel*



gathered themselves together to do whatsoeuer thine hand & thy counsell had determined before to bee done; so may wee say, that *Adam* in his fall did nothing, but that which the hand of God and his counsell had determined before to be done. And considering the will of God extends it selfe to the least things that are, even to sparrows whereof none doe light vpon the ground without our heavenly Father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God? And there can be nothing more absurd then to seuer the fore knowledge of God from his counsell or decree. For by this meanes, things shall come to passe God (c) nilling, or not knowing, or not regarding them. Now if any thing come to passe God nilling it, then that is done which God would not haue done, & to say so, is to bereaue him of his omnipotencie. And if we shall say that things fall out, God not knowing of them, we make him to be imprudent, and denie his omniscience: lastly, if wee shall say that a thing is done, God not regarding it, we bring in an idol of our owne braines, and stablish the idle god of the Epicures. But it is objected to the contrarie, that if God any way decreed and willed the fall of *Adam*, then he was the author of sinne: which once to say, is blasphemie. *Answer.* The argument followes not. There be three actions in the will of God; one whereby he doth absolutely will any thing and delight in it; and of all such things God himselfe is the author. The second is, wholly or absolutely to nill a thing; and all things thus nilled, can not possibly come to passe, or haue the least being in nature. There is also a third action which comes as a meane betwene the two former, which is remissely, or in part both to nill and will a thing; whereby though God approoue not euill as it is euill, and therefore doth it not: yet he willethe the permitting of it to be done by others, or the being of it; because in respect of God that decreeth the permitting of euill, it is good that there should be euill. And on this manner and no otherwise God willed the fall of *Adam*: and therefore in the reason of any indifferent man, though he decreed the fall, yet shall hee bee free from the blame thereof, which lies wholly vpon the doer; these two caueats alwaies remembred: first, that God by his wil did not constrain or force the will of *Adam* to sinne, or infuse into it any corruption; and that therefore he sinned willingly and freely, onely by the (d) necessitie of immutabilitie, and not by the necessitie

e Nolente,  
nesciente, non  
curante.

1 Volento  
velle.

2 Nolendo  
velle, or pe-  
nitens nolle.

3 Remisse &  
velle & nol-  
le, or nolendo  
velle.

d Decretum  
diu non tollit  
libertatem  
voluntatis sed  
ordinat.

cessity of coaction: secondly that God willed the fall for a most worthy end, which was, to lay down a way tending to the manifestation both of his iustice and mercy. Again, it is alleaged that if God willed *Adams* fall, then his will is flat contrarie to it selfe, because he wils that which he had by expresse commandement forbidden. *Ans.* Indeepe if God should both will and forbid one and the same thing in one and the same respect; there should be a contradiction in Gods will: but that God doth not. He forbad *Adams* fall, as it was sinne: for so in every commandement sinne as it is sinne is condemned and punished: and yet because it was in a new respect, a meanes of manifesting his glorie, who is able to bring light out of darknesse; therefore he willingly decreed the permission of it. Incest as it is sinne, it is condemned in the seventh commandement, and punished with death: yet as incest was a punishment of *Davids* adultery, God is said to take his wiues and to give them to his sonne *Abson*.

2. Sam. 12.  
11.

Some againe, as it appears by their writings, feare to ascribe vnto God so much as a permission of *Adams* fall: but no doubt they are deceiued. For if these rules be true, that God is omnipotent: that he works all things that are by the counsell of his will, and gouernes them: that he hath care and regard ouer man: that nothing is hid from him: that he is vnchangeable, there must needs be permission of euill. If the diuell could not enter so much as into an heard of swine without Christs permission, shall wee thinke that he could compasse the fall and ouerthrow of man, without a permission? Indeepe to permit, is not to hinder euill when one may; and with men it is a fault, but not with God, because he is not bound to hinder the euill which hee permits.

Mark. 5. 12.

The second fault is, that they make the Prescience of mans faith and vnbeleefe, to be the *(b)* i<sup>n</sup> pulsiue cause of Gods decree. For they say that God eternally decrees to saue or refuse men, because he did foresee that they would beleue or not beleue. But indeepe it is a manifest vnt<sup>r</sup>uth. Among the causes of all things that are, there is an order set downe by God himselfe, in which order some causes are highest, some lowest, some in the midst. Now the highest cause of all is that, which ouerrules all & is ouerruled of none: and that is Gods will, beyond which there can be no higher cause: for God is placed aboue all, and subiect to none. And this very will of his is the cause of all things that

*(b)* Or, as some speak, a rule according to which he ordereth his decree.

hauē

Eph. 1.9.

have being: for we must not imagine that a thing first of all existeth, and then afterward is willed of God; but first of all God wills a thing, and then afterward it comes to have being. Now to say that foreseene faith or vnbeleefe are the moouing causes whereby God was induced to ordaine men either to saluation or to iust damnation, isto vnldoe this diuine order of causes, and to displace the linkes, in that Gods will is made a secondary or middle cause subordinate to other causes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwise all things depend vpon Gods will. Againe, *Paul* saith that God hath opened the mysterie of his will, according to his good pleasure, *which he had purposed to himselfe*: whereby he makes a distinction betweene the creature and the Creator. Men, when they purpose the doing of any thing, borrow reasons of their purposes and wils out of themselves from the things to be done: because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousness, and a thing is good, so farre forth as God wils it. Therefore there is no cause, why he should go forth of himselfe for external inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purposes and decrees. Hereupon *Paul* saith, that Gods *purpose was in himselfe*, to shew that there is no dependance of his will vpon the creature, and that in ordering and disposing of his decrees he had no reference or respectiue consideration of the qualities and workes of men. Thirdly by this doctrine, there is fastened vpon God want of wisdom, who is wisdom it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisdom of God, first of all intends with himselfe the end and euent of the busines to be done, and then afterward the meanes whereby the end is accomplished: but in this platforme God is brought in, in the first place to foresee and consider with himselfe the meanes which tende to the end, namely the faith and vnbeleefe of men, and then afterward to determine with himselfe what shall be the end & finall condition of euery man either in life or death: as if a man should purpose with himselfe to build an house without any consideration of the end why; and afterward conceiue with himselfe the particular vses to which he will applie it. Fourthly hence it fol-

loweth,

loweth, that faith shall not onely be an instrument, but also an efficient cause in the act of iustification of a sinner before God. For the cause of a cause is also the cause of the thing caused; but foreseene faith is an impulsive cause whereby God was moued to choose some men to saluation (as it is said) and therefore it is not onely an instrument to apprehend Christs righteousness, but also a cause or meanes to moue God to iustifie a sinner: because iustification proceeds of Election which comes of foreseene faith: now this is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for granted, that all both yong and old, even infants that die in their infancy, haue knowledge of the Gospel, because both faith and vnbeleefe in Christ presuppose knowledge of our saluation by him: considering that neither ordinarily, nor extraordinarily men beleue or contemne the thing vnknown. But how false this is, euen common experience doth shew. Lastly, this platforme quite ouerthrowes it selfe. For whereas all men equally corrupt in *Adam*, are effectually both redeemed and called, the difference betweene man and man, stands, not in beleueing or not beleueing, for all haue power to beleue: but in this property, that some are confirmed in faith, some are not. Now when all without exception are indued with grace sufficient to saluation, I demand why some men are confirmed in grace, and others not confirmed: as also of Angels, some were confirmed & stand, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, strine as long as they will, that of men being in one and the same estate, some are saved, some iustly forsaken, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is naturall: so the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendred, but because he will not. Thus then those men whose faith was foreseene, are saved, not because their faith was foreseene, but because God would.

The third fault is, that they ascribe vnto God a conditionall Purpose or counsell, whereby he decrees that all men shall be saved, so be it they will beleue. For it is every way as much against common sense, as if it had bin said, that God decreed nothing at all concerning man. A conditionall sentence determines no-  
thing.

thing simply but conditionally, and therefore vncertainly: and when we speake of God, to determine vncertainly, is as much as if he had determined nothing at all, specially when the thing determined is in the power of mans will, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies have their choise, desire to determine of all their affaires simply without condition: and when they do otherwise, it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that we should burden God with that, wherof we would disburden our selues. Againe, the maiestie of God is disgraced in this kinde of decree. God for his part would haue all men to bee saued: why then are they not? Men will not keepe the condition and beleue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to change the order of nature by subordinating Gods will, which is the first cause, to the will of man, which is the second cause: whereas by the very law of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alledged, that there is no eternall and hidden decree of God beside the Gospel, which is Gods predestination

*b Quid vult reuealed, ut scilicet.* It is an vntruth. There be two wilis in God, (*b*) one whereby he determineth what he will doe vnto vs or in vs: the other, (*c*) whereby hee determineth what wee shall doe to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, whereby they are deliuered which are deliuered, and the Gospel is the second. Againe, Predestination determines who they are, and how many which are to be saued, and hereupon Christ saith, *Ioh. 17. 18. I haue chosen them whom I haue chosen:* but the Gospel rather determines what kinde of ones and how they must be qualified which are to bee saued. Lastly, Predestination is Gods decree it selfe: and the Gospell is an outward meanes of the execution of it: and therefore though the Gospell bee propounded with a condition; yet the decree of God it selfe, may bee simple and absolute.

The fourth defect, is the opinion of *Primer* all *sauiug grace*, appertaining to all and euery man: which may be hely tearmed the Schoole of vniuersall Atheisme. For it puls downe the pale of the Church, and laies it wast as euery common field: it breeds a

care-



carelesnes in the vse of the meanes of grace, the word and Sacraments; when as men shall be perswaded that grace shall bee offered to euery one effectually, whether hee be of the Church or not, at one time or other, whersoever or howsoever he liues: as in the like case, if men should be tolde that whether they liue in the market towne or no, there shall bee sufficient provision brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all and euery man, is a witlesse conceit: for if men vniuersally bee appointed to grace without exception, then there is no electing or choosing of some out of mankind to grace: and if some alone be appointed to grace, as it must needs be in Election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly that fewer be chosen then called, and (as afterward we shall see) all are not called. And hee further saith, that all which are *giuen vnto him* shall be one with him and haue life euermore: but all men shall not be one with him and haue life euermore: and therefore all men are not giuen to Christ of the Father, that is, ordained to saluation. And the scripture saith, that all mens names are not written in the booke of life; and that the kingdome of heauen was not prepared for all. And whereas men build this their vniuersall Election vpon the largenesse of the promise of the Gospel: vpon the like ground they might as well make an vniuersall decree of Reprobation, whereby God decrees all men to bee damned indefinitely vpon this condition, if they doe not beleue. Now if vniuersall Reprobation be absurd, as it is indeede, then vniuersall Election of all and euery man must take part therewith.

As for the vniuersall Redemption of all and euery man, it is no better then a forgery of mans braine. There shall be many in the day of iudgement of whome Christ shall say, *that he neuer knew them*. Againe he saith, *He which belongeth me, is already iudged; and the wrath of God abides vpon him*. But if all were effectually redeemed, and onely condemned for not beleuing in Christ, it should haue bene said that they are already iudged, and that the wrath of God not abides but *returues vpon them*. Christ makes not intercession for the world: and therefore his redemption is not effectuell to all men. For the intercession is the meanes of applying

Mat. 23. 14

Ioh. 17. 2.

11. 34.

Apo. 17. 8

and 20. 11

Mat. 21. 34

Mat. 7. 13.

Ioh. 3. 36.

Ioh. 17. 9.

applying the satisfaction. If it be said that by the world is meant onely contemners of grace, it appeares to bee otherwise, in that Christ opposeth the world to them which are the Fathers, & are given to Christ by him: thereby signifying that by the world hee meanes all such as are not the Fathers, and were neuer given to

Ioh. 10. 27. Christ. And hee laies downe his life for his sheepe: now the sheepe haue all these brands or markes; they heare his voice they knowe him, they follow him, they shall not perishe, none shall plucke them out of Christs hands: and these are onely such of whome Paul saith;

Rom. 8. 33. Who shall lay anything to the charge of Gods elect? it is God that iustificth, who shall condemne? And if this should bee true that Christ was crucified & dyed no lesse to make satisfaction for the sinnes of the damned, then for the sinnes of Peter and Paul and the rest of the Saints, it followes necessarily that all their sinnes are forgiven: considering that remission of sinne depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. Wee graunt that Christs death is sufficient to saue many thousand worlds: we graunt againe it is euery way most effectuall in it selfe: but that it is effectuall in, or vnto the person of euery man, that we denie. For if it were thus effectuall, then it should be applied, to the person of euery man, as to Cain, Iudas, Nero, Heliogabalus, &c. euen as the plaister is laid to the sore, being applied, Christs righteousness should be imputed for the iustification and sanctification of all and euery man: and thus some iustified before God and sanctified should after goe to hell and be damned, whereas David, neuer so much as dreaming of this diuinity, saith, that they are blessed which haue the pardon of their sinnes: and Paul, that they which are iustified haue peace with God. But let vs heare what reasons may be alleaged to the Vniuersality of redemption: I.

Psal. 32. 1.  
Rom. 5. 1.

Ezechiel 33. v. 11. As I liue, saith the Lord, I will not the death of the wicked: but, that the wicked returne from his wicked way. Answer. The place is to be vnderstood not simply but in respect, of the twaine, God rather wills the repentance of the sinner then his death. Again, hee wills not death as it is the destruction of his creature; and so this place may bee vnderstood: yet neuertheless hee wills the same as it is a meanes of manifestation of his iustice: and therefore the Prophet Esay saith, that God createth euil. I I. 1. Tim. 2. God would haue all mento be saved, and come to the acknowledgement of the truth, Answer. The place is meant not of the persons

Isa. 45. 7.

persons of all particular men, but of the orders and kindes of men. For in the first verse *Paul* exhorted *Timothie* that prayer should be made for all men; and in the second verse opened his owne meaning, he addeth these words, *for Kings; and all that be in authoritie*: as though he should say, we must pray not onely for priuate men and for the common people, but also for publicke persons, though they persecute the Gospel. But why? because in that very order God hath his elect which shall be saved. And on this manner *Paul* expounds himselfe else where. *There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ.* III. Rom. 11. v. 34. *God hath shut up all in unbeliefe, that he might haue mercie on all.* *Answ.* The word *all*, must bee vnderstood of all that are to be saved, both of Iewes & Gentiles, as the article added to *all* importeth, and the meaning is, that God will saue all whome he purposeth to saue of his mercie, and not of their merite, because all are sinners as well Iewes as Gentils: thus *Paul* expounds himselfe, Galat. 3. v. 12. *The scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that be Iewes.* And if we should expound the word *all* for every particular man, as some would haue it, *Paul* must contradict himselfe, who said before, God would haue mercie on whome hee will haue mercie, and whome he will hee hardeneth; and in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles. I V. Iohn 3. 16. *God so loued the world that he hath giuen his onely begotten Sonne, that whosoever beleeueth in him shall not perish, but haue enerlasting life.* And Iohn 6. 51. *I will giue my flesh for the life of the world.* *Answ.* By world, we must not vnderstand euery particular man in the world, but the Elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceite of the Iewes, which thought that they alone were loued of God, and not the Gentiles. And how this word is to bee vnderstood in the new testament, *Paul* doth fully declare, Rom. 11. v. 12. *If (saith he) the fall of them, that is, the Iewes, be the riches of the world, and the diminishing of them, the riches of the Gentils, &c. and v. 15. If the casting away of them be the reconciling of the world, what shall the receiving bee but life from the dead?* Where by the world, he vnderstands the body of the Gentiles in the last age of the world. And thus hee fully declares his owne meaning, when he saith to the Corinthians, God

Gal 4. 27.

paul paulus.

2. Cor. 5. 18 *was in Christ reconciling the world unto himselfe, V. Rom. 14. vers. 15. Destroy not him with thy meate for whom Christ dyed. 2. Per. 2. 1. Denying the Lord that bought them; and bring upon themselves swift damnation.* Therefore Christ died for them also which are condemned. *Ans.* The reason is not good. For in these and such like places the Scripture speakes of men, not as they are indeede before God, but as they are in appearance and profession, and as they are in the acceptation with men. For so long as a man holds and imbraces the Christian faith, so long in the iudgement of charity wee must esteeme him to bee one that is redeemed by Christ, though indeede he be not. And this is the meaning of *Peter* when he saith, that false prophets denie the Lord that bought them. V. I. In the preaching of the Gospel grace is freely offered, not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore Christ's death appertaines and belongs to all men indifferently. *Ans.* The preaching of the Gospel is an ordinance of God appointed for the gathering together and the accomplishment of the number of the elect: and therefore in the ministerie of the word, grace & saluation is offered principally and directly to the elect, and onely by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies: and because the ministers of God, not knowing his secret counsell, in charity thinke al to be elect And though God in offering grace doe not conferre it to all, yet is there no delusion. For the offering of grace doth not only serue for the conuersion of a sinner, but also to be an occasion, by mens fault, of blinding the minde and hardening the heart, and of taking away excuse in the day of iudgement.

To conclude this point: Vniuersall redemption of all men, we grant: the Scripture saith so: and there is an vniuersality among the elect and beleeuers: but vniuersall Redemption of all and every man, as well the damned, as the elect, and that effectually, we renounce, as hauing neither footing in the Scripture, nor in the writings of any ancient & orthodox diuine, for many hundred years after Christ, his words not depraued and mistaken.

As for vniuersall vocation, it is of the same kinde with the former: because it is flat against the word of God in which is fully set downe a distinction of the whole world from the creation to the daies of Christ, in two parts: one, the people of God being

ing receiued into the couenant: and other (beeing the greatest part of the world) no people, and forth of the couenant. From the beginning of the world to the giuing of the law, the Church was shut vp in the families of the Patriarches: and the couenant in the very family of *Abraham* was restrained to *Isaak*: and the members of these families, for this cause, were called the sonnes of God, the rest of the world beside being termed as they were indeed, the sonnes of men. From the giuing of the law till *Christ*, the nation of the *Iewes* was the Church of God, and the rest of the world beside, no people of God. And therefore *Esaï* calls them *prisoners*, and them that are in *darknesse*: and *Ose*, Such as are without mercy and no people: and *Zachary*, Such as are not ioynd to the Lord: and *Paul*, Such as are set to walke in their owne waies, being without God and without *Christ* in the world. And this distinction betwene *Iew* and *Gentile* stood till the very ascension of *Christ*. And hereupon when he was to send his disciples to preach, he charged them not to go into the way of the *Gentiles*, and not to enter into the cities of the *Samaritans*, but rather to goe to the lost sheepe of the house of *Israel*: and when the woman of *Canaan* made request for her daughter, he gave a deniall at the first vpon this distinction, saying, *It is not meete to take the childrens bread and giue it unto dogges*: and againe, *I am not sent but to the lost sheepe of the house of Israel*. It will bee said, that this distinction arose of this, that the *Gentiles* at the first fell away from the couenant, and contemned the *Messias*. It is true indeede of the first heads of the *Gentiles* the sonnes of *Nor*: but of their posterity it is false, which in times following did not so much as heare of the couenant, and the *Messias*. The Prophet *Esaï* saith of *Christ*, *A nation that knew not thee, shall runne vnto thee*. And *Paul* speaking to the *Athenenians* saith, that the time of this their ignorance God regarded not: but now admonisheth all men euery where to repent: and to the *Romanes* bee saith, that the mystery touching *Christ* & his benefits was kept secret since the world began, and now opened and published among all nations. And if the *Gentiles* had but knowne of the *Messias*, why did not their Poets & Philosophers who in their writings notoriously abuse the *Iewes* with sundry (b) nicknames, at the least signify the contempt of the Redeemer? Wherefore to hold, and much more to asouch by writing, that all and euery one of the heathens were called, it is most absurd: & if it were so, the *Cathiballs* and the sauadge nations of *America* should haue knowne

Gen. 6.

Esaï. 49. 9.  
Ose. 2. 23.  
and 1. 10.  
Zach. 2. 11.  
A& 14. 16.  
Eph. 2. 13.

Mat. 10. 6, 7

Mat. 15. 21.

Esaï. 55. 5.

A& 17. 30.

Rom. 16. 16  
1. Tim. 3.  
16.

(b) *Apella*,  
*Perpas*, *Re-*  
*cusitus*, *Sab-*  
*atarimus*,  
*Cultor nubi-*  
*um*.



Christ without preaching, which by the histories of the discovery of those countries, is knowne to be false.

- Again, if the vocation of every mā be effectual, the faith must be cōmō to al men either by nature or by grace, or both: now to say the first, namely that the power of beleeuing is cōmō to al by nature, is the herelie of the Pelagiāns, & to say it is common to al by grace, is false. *Al men haue not faith*, saith Paul: nay many to whom the gospel is preached, do not so much as vnderstādit & give assēt vnto it: *Satan blinding their minds that the light of the glorious Gospel of Christ should not shue vnto thē*: & to say that faith is partly by nature & partly by grace, is the cōdēned heresie of the semi-Pelagiāns: for we cānot so much as think a good thought of our selues.
2. Thess. 3. 1  
1. Cor. 4. 4  
2. Cor. 3. 5

The last defect in the platform is, that they ascribe vnto god a wrong end of his counsels: namely the cōmunicatio of mercy or goodnes in eternal happines. For the absolute & soueraigne end of al Gods doings must be answerable to his nature, which is not mercy & loue alone, but also iustice it selfe: & therefore the right end is the manifestation of his glorie both in iustice & mercy by the expresse testimony of scripture. Again, if the communicatio of his goodnes were the highest end of al his cōsils, al mē without exceptiō should be saued, because God cānot be frustrated of his end & purpose: & if but one man be dāned, he is dāned, either because god wil not saue him, or because he cannot. If they say he wil not, then is he changable: if he cannot, thē is he not omnipotēt, cōsidering his purpose was to cōuey happines to al creatures.

Thus much of the efficiēt cause of the church, namely gods predestinatiō: which doctrine could not here be omitted, cōsidering no man cā beleue himselfe to be a mēber of the Church, vnles withal he beleue that he is predestinate to life euēlasting. Now we come to the secōd point, namely the *Mysical vniō*, which is the very form of the church, wherby al that beleue are made one with Christ.

Gal. 3. 28.

To the causing of this vniō two things are required, a donatiō or giuing of Christ vnto that man, who is to be made one with him: & a cōiunctiō between them both. Of the first, the prophet Esay saith, *Ynto vs a child is borne, and vnto vs a son is giuen: & Paul, Who spared not his own son, but gaue him for vs all: how shal he not with him giue vs al things also?* And touching it sidry points must be cōsidered. The first is, what is meant by this giuing? *Ans.* It is an actiō or work of god the father by the H. G. wherby Christ as redeemer in the appoynted time is really cōmunicated to al ordained to saluatiō, in such maner that they may truly say, that Christ him-

Esa. 9. 16.

Rom. 8. 32.

himſelfe with all his benefits is theirs, both in reſpect of right thereto, and in reſpect of all fruite redounding thence; and that as truly as any man may ſay that houſe and land giuen him of his anctours, is his owne both to poſſeſſe and to vie.

The 2. point is, what is the very thing giue? *Ans.* Whole Chriſt God & man is giuen, becauſe his humanity without his godhead, or the godhead without the humanity doth not reconcile vs to God. Yet in this giuing there muſt be a diuers conſideration had of the two natures of Chriſt: for the communication of the godhead is meereſly energeticall, that is, only in reſpect of operation; in that it doth make the manhood perſonally vnited vnto it to be propitiatory for our ſins & meritorious of life eternall: and to auouch any communication of the godhead in reſpect of eſſence, were to bring in the herelie of the Maniches, & to maintaine a compoſition & a commixtion of our natures with the nature of God. Againe, in the manhood of Chriſt we muſt diſtinguiſh betweene the ſubiect it ſelfe, the ſubſtance of body & ſoule, & the bleſſings in the ſubiect which tend to our ſaluation. And the communication of the aforeſaid manhood is in reſpect of both, without ſeparatiō: for no man can receiue ſauing vertue from Chriſt, vnles firſt of all he receiue Chriſt himſelfe; as no man can haue the treaſure hid in the field, vnles firſt of all he haue the field: and no man can be nourished by meate & drinke, vnles firſt of all he receiue the ſubſtance of both. And this is the cauſe why not only in the preaching of the word but alſo in the inſtitution of the Lords ſupper, expreſſe mention is made, not only of Chriſts merit, but alſo of his body & blood, whereby the whole humanity is ſignified, as appeares by that place where it is ſaid, that the *Word was made fleſh*. And though the fleſh of it ſelfe profit nothing as *S. Iohn* ſaith, yet as it is ioyned to the godhead of the Son and doth ſubſiſt in his perſon, it receiueſh thence quickning vertue, to reuiue and renew all thoſe to whom it ſhall be giuen: Laſtly, among the bleſſings that are ſtored vp in the manhood of Chriſt for our ſaluation, ſome are giuen vnto vs by imputation, as when we are iuſtified by the rightcouſnes indeed inherent in his manhood, but imputed vnto vs: ſome by inſuſion, as when holines is wrought in our harts by the ſpirit, as a fruit of that holines which is in the māhood of Chriſt, & deriued from it, as the light of one candle frō another. The 3. point is, in what maner Chriſt is giuen vnto vs. *Ans.* God the father giueſh Chriſt vnto his Church not in any earthly or bodily maner, as when a King beſtoweth a gift

Ioh. 6. 53.

54.

Ioh. 1. 14.

with his own hand, & putteth it into the hand of his subject: but the manner is altogether celestiall and spirituall: partly because it is brought to passe by the meere diuine operation of the holy Ghost: and partly because in respect of vs, this gift is receiued by an instrument which is supernaturall, namely faith, whereby we lay hold on, and apply vnto ourselues the Euangelicall promises. And this manner of giuing may be conceived thus. A man that neuer stirred foote out of England holds and enioyes land in Turkey: but how comes it to be his? Thus: the Emperour was willing and content to bestow it, and the man for his part as willing to accept and receiue it: and by this meanes that which at the first was the Emperours, by mutuall consent becomes the mans. In the same manner God the Father hath made an Euangelicall covenant with his Church: in which of his mercie hee hath made a grant of his owne Sonne vnto vs, with righteousnesse and life euerlasting in him: and we againe by his grace accept of this grant and receiue the same by faith: and thus by mutuall consent according to the tenour of the covenant, any repentant sinner may truly say, Though I now haue mine abode vpon earth, and Christ in respect of his manhood be locally in heauen: yet is he truly mine to haue and to enioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Christ in bodily manner (which the Papists maintaine in auouching the reall transubstantiation of bread & wine in the sacrament into the body and blood of Christ, and the Lutherans also in teaching that his body and blood is substantially either in, or with, or vnder the bread and wine) is an erroneous conceit flat opposite to sundry points of the Christian faith. For Christ to this very houre retaineth still the essence and essentiall properties of a true body, and we beleue that really and visibly he ascended into heauen, and there abides till his second comming to the last iudgment: who then hauing but common reason would imagine a communication of the bodie of Christ pent vp in the element of bread, and conueyed into our bodies by the mouth and stomacke?

The third point is, whether we are not Lords of Christ, he being thus giuen vnto vs? *Answer.* No: for this donation is not single but mutuall. As Christ is giuen to vs, so we againe are giuen to Christ, as he himselfe saith, *Those whom thou hast giuen me, Father, I haue kept.* And we are giuen vnto him in that our bodies & soules are made his not onely as he is God, but also as he is our redeemer:

redeemer: and our sinnes with the guilt thereof are made his by imputation, and the punishment thereof is wholly laid vpon him. This is al the dowry which the Church, being the spouse of Christ, hath brought vnto him.

The fifth point is, how any man in particular may know that Christ is giuen vnto him of the Father. *Ans.* When God giues Christ to man, he withall giues man grace and power to receiue Christ, and to apprehend him with all his benefits: and this wee do when we vtterly renounce our selues, this world & all things therein, bewaile our sinnes past, resting on the death of Christ for the pardon of them all, and as it were with both the armes of faith catching hold vpon him in all estates both in life & death. When the heart of any man is truly disposed and inclined to do these and the like things, we may truly say, that God hath giuen him grace to receiue Christ.

The second thing required to make vs one with Christ is, the Mysticall vnion, which is a Coniunction whereby Christ and his Church are actually coupled into one whole Mysticall bodie. Now that we may the better conceiue the nature of it; sundrie questions are to be mooued. The first, what kind of coniunction this is. *Ans.* In the scripture we meet with three kind of Coniunctions. The first is, coniunction in nature, when sundry things are coupled by one and the same nature. As the Father, the Sonne, and the holy Ghost, being three distinct subsistences are all one, and therefore ioyned in one godhead or diuine nature. Now Christ and the beleuer are not ioyned in nature: for then, they twaine should haue one body and soule. The second coniunction is in person, when things in nature different, so concur together, that they make but one person; as the bodie and soule make one man: and the godhead of the Son with his manhood make but one Christ: in whom there is an vnion of distinct natures with vnyty of person. Now Christ and a Christian are not ioyned in person: for Christ is one person; *Præ* a second, and *Post* a third distinct from them both: and so many men as there be, so many seuerall persons. The third coniunction is in spirit, & this is the coniunction meant in this place: whereby Christ and his Church are ioyned together: for the very same spirit of God that dwelleth in the manhood of Christ and filleth it with all graces aboue measure, is deuoted thence and dwelleth in all the true members of the Church; and filleth them with the like

graces in measure, and therefore S. Iohn saith, *Heroby was know that we dwell in him and he in vs, because he hath giuen vs of his spirit.* Hence it followes that the bond of this coniunction is one and the same spirit descending from Christ the head to all his members, creating also in them the instrument of faith whereby they apprehend Christ and make him their owne.

The second is, what are the things vnited? *Ans.* Not the bodie of the beleeuers to the bodie of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ; yet in this order, we are first of all and immediatly ioyned to the manhood of Christ, and by the manhood to the godhead.

The third question is, what is the maner of this coniunction. *Ans.* We must not thinke that Christ and his Church are ioyned by imagination, as the minde of man and the thing whereof he thinkes: or by consent of heart, as one friend is ioyned with another, & as the Iewes conuerted were all of one heart and soule: or by any abode in one place, or by touching, as sea & land are both ioyned together and make one globe: or, by any composition or commixtion of substances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether spirituall as the former giuing was; and incomprehensible to mans reason: & therefore we must rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuerthelesse it shall not be amisse to consider a resemblance of it in this comparison. Suppose a man hauing the parts of his body disioyned farre asunder, his head lying in Italy, one arme in Germany, the other in Spaine, and his legs with vs in England: suppose further all these parts or quarters have all one soule, extending it selfe vnto them all, and quickening each of them seuerally as though they were neerely ioyned together: and though the parts be seuered many hundred miles asunder, yet the distace of place doth not hinder the coniunction, considering one and the same soule doth enlarge it selfe & giue life vnto them all. In the same manner the head of the Mysticall body, Christ our Saviour is now in heauen, and some of his members in heauen with him, and some in earth: and of these, some in England, some in Germany, some in Italy, some in Spaine, distant many thousand miles asunder: and the spirit of God is as it were the soule of this body which giueth spirituall life to all the members: distance of place doth not hinder this coniunction, because the holy Ghost which

A. 2. 41.



which linketh all the parts together is infinite.

The benefits which we receiue by this Mistical vnion are manifold. For it is the ground of the conuenance of al grace. The first is, that by meanes hereof every Christian as he is a Christian or a man regenerate hath his beginning and beeing in Christ, howsoeuer as he is a man he hath his being & subsisting in himselfe, as *Paul* saith, *Yee are of God in Christ*. And, *We are members of* 1. Cor. 1. 30 *his body, of his flesh & of his bones*. How wil some say, can this be? *As* Ephes. 5. 30. ther this maner: The comparison is taken from our first parents. *Eue* was made of a rib take out of *Adams* side, he being cast into a number: this being done, *Adam* awaked & said, *This is now bone of my bone, & flesh of my flesh*. Christ was nailed on the crosse, and his most pretious blood was shed, and out of it arise & spring al true Christians, that is, out of the merit of Christs death and passion, wherby they become new creatures. Secodly, every one that beleueth in Christ, by reason of this vnion hath an vnspokeable prerogative: for hereby he is first vnited to Christ, & by reason therof is also ioyned to the whole trinity, the Father, the Son, & the holy Ghost, & shal haue eternal fellowship with them. Thirdly, sundry men, specially Papists deride the doctrine of iustification by imputed righteousness, thinking it as absurd, that a man should be iust by that righteousness which is inherent in the person of Christ, as if we should say, that one man may liue by the soule of another, or be learned by the learning of another. But here we may see that it hath sufficient foundation. For there is a most neere & strait vnion betweene Christ & al that beleue in him: & in this vnion Christ with al his benefits according to the tenour of the couenant of grace, is made ours really: and therefore we may stand iust before God by his righteousness, it beeing indeede his, because it is in him as in a subiect yet so, as it is also ours, because it is giuen vnto vs of God. Now there is no such vnion between man & man, & for that cause one man cannot liue by the soule of another, or be learned by the learning of another. Fourthly, from this fountaine springs our sanctification, wherby we die to sin, & are renewed in righteousness and holines. Wormes and flies that haue lyen dead all winter, if they bee laide in the sunne in the spring time, begin to reuiue, by vertue therof: euen so, when wee are vnited to Christ, and are (as it were) laide in the beames of this blessed sunne of righteousness, vertue is deriued thence, which warmeth our benumbed hearts dead in sinne, and

reuiue vs to newnes of life: whereby we beginne to affect and like good things, and put in practise all the duties of religion. Fifthly, hence we haue the protection of Gods angels; for they alwaies waite and attend on Christ, and because we are made one with him, they attend vpon vs also. Lastly by reason of this vnion with Christ, euery beleeuers commeth to haue interest and to recover his title in the creatures of God, and to haue the holy and lawfull vse of them all. For we must consider, that although *Adam* created in the image of God, was made Lord over all things in heauen and earth, yet when he fell by eating the forbidden fruite; hee, and in him all mankind lost the title and vse of them all. Now therefore that a man may recover his interest, hee must first of all be vnited and made one with Christ: & then by Christ, who is Lord and King ouer all, shall he recover that title in the creatures of God, which he had by creation, and be made Lord ouer them againe. But some wil say, if this be so, then a Christian man may haue and enjoy all creatures at his pleasure, and therefore the goods of other men. *Ans.* The reason is not good, for in this life we haue no more but *(b)* right vnto the creature, and *(c)* right in it, that is, a full possession is reserved for the life to come. Therefore we must content our selues with our allowed portions giuen vnto vs by God, by his grace vsing them in holy manner, expecting by hope the full fruition of all things till after this life. Again, if all title to the creatures be recovered by Christ, it may be demanded, whether Infidels haue any interest to their goods or no? *Ans.* Infidels before men are right lords of all their lands and possessions which they haue obtained by lawfull meanes, and in the courts of men they are not to be depriv'd of them: but before God they are but vsurpers, because they hold them not *in capite*, that is, in Christ: neither haue they any holy and right vse of them, *for to the unclean, all things are unclean.* And they must first of all become members of Christ before they can hold and enjoy them aright, and vse them with good conscience.

The duties which are to be learned of the doctrine of this vnion are manifold. And first of all wee are taught to purge our hands and hearts of all our sinnes, and especially to auoid all those sinnes whereby mens bodies are defiled, as drunkenness, uncleannes, fornication: for they drive away the spirit of God from his owne house, and dissolve the bond of the coniunction betweene

*b* *ius ad rem.*  
*c* *ius in re.*

between Christ and vs. Secondly we must every one of vs, which professe our selues to be members of Christ, labour to become conformable vnto him in holinesse of life, and to become new creatures: for this vnion requireth thus much. Let a man take the grifts of a crab-tree, and set them into good stockes: yet will they not change their sap, but bring forth fruit according to their owne nature, euen sowre crabs: but it must not be so with vs: we are indeed wild oliues, and the branches of wild vines, yet seeing we are perswaded that we are grafted into Christ & made one with him, we must lay aside our wild and sowre nature, and take vpon vs the nature of the true vine, beare good fruit, haue good iuyce in vs, and render sweete wine. Thirdly, we are taught hence to be plentiful in all good workes, considering we are ioyned to him that is the fountaine of grace. And therefore Christ saith, *I am the true vine, and my Father is the husband-man: every branch that beareth not fruit in mee, hee taketh away: and every one that beareth fruit hee purgeth it that it may beare more fruit.* And the Prophet *Isay* compares the Church of God to a vineyard with a tower and a wine-presse in it. And God himselfe comes often downe vnto it, *to see the fruites of the valley, so see if the vine budde, and the Pomegranat flourish.* And further wee must bring forth fruit with patience. For the Lord of this vineyard comes with crosses and afflictions, as with a pruning knife in his hand, to pare and to dresse vs that wee may be fitte to bring forth fruit plentifully in duties of piety to God, and in duties of loue to all men, yea to our enemies. Christian men are trees of righteousness growing by the waters of the sanctuary: but what trees? not like ours: for they are rooted vpward in heauen in Christ, and their graines and branches grow downeward that they may beare fruit among men.

Ioh. 15. 1.

Esa. 5. 7.

Cant. 6. 10.

Luk. 8. 15.

Ezec. 47. 12.

Hitherto wee haue heard what the Church is: now to beleue the Church is nothing els but to beleue that there is a company of the predestinate made one in Christ, and that withall we are in the number of them.

Before we proceed any further, three rules must be obserued touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to be his fellow herein. For the Church is his body, and none but he can performe the duty of an head vnto it: which duty stands in two things, the first

Eph. 2. 22.

Coloss. 1. 9.

first, is to governe the Church by such power and authority whereby he can and doth prescribe lawes properly binding the consciences of all his members, the second is, by grace to quicken and put spirituall life into them, so as they shall be able to say, that they live not, but Christ in them. As for the Supremacie of the sea of Rome whereby the Pope will needes stand ministeriall head to the Catholike Church, is a satanicall forgery. For the headship (as I may tearme it) of Christ is of that nature or quality, that it can admit no deputy, whether we respect the *commanding* or the *quickening* power of Christ before named. Nay Christ needes no vicar or deputy, for he is all-sufficient in himselfe, and alwaies present with his Church, as he himselfe testifieth, saying, *Where two or three are gathered together in my name, there am I in the midst among them.* And whereas all commissions cease in the presence of him that giues the commission: it is as much pride and arrogancie for the Pope to take vnto himselfe the title of the head and vniuersall Bishop of the Church: as it is for a subiect to keepe himselfe in commission in the presence of his King.

The second rule is, that there is no saluation out of the Church, and that therefore every one which is to be saued must become a member and a citizen of the Catholike and Apostolike Church: and such as remaine for ever out of the same perish eternally. Therefore S. Iohn saith, *They went out of vs, they were not of vs; for if they had bene of vs, they would haue remained with vs: but this cometh to passe that it might appeare, that they are not all of vs.* And againe, that such as be holy, are in the city of God; but without, that is, forth of the Church, are dogges, enchanters, whoremongers, adulterers, &c. And the Arke, out of which all perished, figured the Church, out of which all are condemned. And for this cause S. Luke saith, that the Lord added to the Church from day to day such as should bee saved. And the reason hereof is plaine: for without Christ there is no saluation, but out of the militant Church there is no Christ nor faith in Christ: and therefore no saluation. Againe, forth of the militant Church there are no meanes of saluation, no preaching of the word, no inuocation of Gods name, no sacraments, and therefore no saluation. For this cause every man must be admonished euermore to ioyn himselfe to some particular Church being a sound member of the Catholike Church.

The third rule is, that the Church which here we beleue is onely one. As Christ himselfe speaketh, *My douer is alone, and my vndeiled is the onely daughter of her mother.* And as there is onely one God and one Redeemer, one faith, one baptisme, and one way of saluation by Christ onely, so there is but one Church alone.

The Catholike Church hath two parts: the Church Triumphant in heaven, and the Church Militant on earth.

The Triumphant Church may thus be described: *It is a com-* Heb. 12.23.  
*panie of the spirits of iust men, triumphing over the flesh, the diuell, and the world, praising God.* First, I say it is a company of the spirits of men, as the holy Ghost expressly termeth it, because the soules onely of the godly departed; as of *Abraham, Isaac, Iacob, Dauid, &c.* are as yet ascended into heaven, and not their bodies. Furthermore the properties of this company are two. The first is, to make triumph over their spirituall enemies the flesh, the diuell, the world: for the righteous man so long as he liues in this world is in continuall combate without truce with all the enemies of his saluation: and by constant faith obtaining victory in the end of his life, he is translated in glorious and triumphant manner into the kingdome of glorie. This was signified to *Iohn* in a vision, in which hee saw an *innumerable companie of all sorts of nations, kindreds, people, and tongues stand before the lambe, clothed in long white robes with palmes in their hands,* in token that they had beene warriors, but now by Christ have gotten the victory and are made conquerours. Their second property is to praise and magnifie the name of God, as it followeth in the former place, saying, *Amen: praise and glorie, and wisdom, and thankes, honour,* Ren. 7.10.  
*power, and might be vnto our God for euermore.* Hence it may be demanded whether Angels bee of this Triumphant Church or no? *Answe.* The blessed Angels be in heaven in the presence of God the Father, the Sonne, and the holy Ghost; but they are not of the mysticall body of Christ; because they are not vnder him as he is their redeemer, considering they can not be redeemed, which neuer fell: and it can not be prooued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lord and King, and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it; we can not say, that Angels are members of the mysticall body of Christ, or of the Triumphant Church, though



though indeede, they be of the companie of the blessed.

*The Church Militant may be thus described: It is the companie of the elect or faithfull, lining vnder the crosse: desiring to be remooued, and to be with Christ.* I say not that the Militant Church is the whole body of the elect, but onely that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the Writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first is, that the members of this companie liue vnder the crosse, and profit by it in all spirituall grace. And therefore it is said, that *we must through many afflictions enter into the kingdom of heauen.* And our Saviour Christ saith, *If any man will come after me, let him denie himselfe, and take vp his crosse every day and follow me.* The second marke, is a desire to depart hence, and to be with Christ, as Paul saith, *We loue rather to be remooued out of this body, and to be with Christ.* And againe, *I desire to be loosed, and to be with Christ, which is best of al.* Where yet we must remember, that the members of Christ doe not desire death simply and absolutely, but in two respects: I. that they might leaue off to sin, and by sinning leaue to displease God. II. That they might come to enioy happinesse in heauen, and to be with Christ.

Touching the generall estate of the Militant Church, two questions are to be considered. The first, how farre forth God is present with it, assisting it by his grace? *Ans.* God gives his spirit vnto it in such a measure, that although the gates of hell can not preuaile against it, yet neuertheless it remaines still subiect to errour both in doctrine and manners. For that which is true in every member of the Church, is also true in the whole: but euery member of the Militant Church is subiect to errour both in doctrine and manners: because men in this life are but in part enlightened and sanctified, and therefore still remaine subiect to blindness of minde and ignorance, and to the rebellion of their wills and affections: whereby it comes to passe that they may easily faile, either in iudgement or in practise. Again, that which may befall one or two particular Churches, may likewise befall all the particular Churches vpon earth, all beeing in one and the same condition, but this may befall one or two particular Churches to faile either in doctrine or manners. The Church of Ephesus failed in leauing her first loue, whereupon Christ threatneth to remooue from her the candle-sticke.

And

And the Church of Galatia was remooued to another Gospel from him that had called them in the grace of Christ: now why may not the same things befall twenty, yea an hundred Churches which befell these twaine? Lastly, experience sheweth this to be true, in that generall councils haue erred. The counsell of Nice beeing to reforme sundry behauiours among the Bishops and Elders, would with common consent haue forbidden marriage vnto them, thinking it profitable to be so, vntil *Paphnutius* had better informed them out of the Scriptures. In the third counsell at Carthage certaine bookes Apocrypha, as the booke of Syrach, Toby, and the Maccabees are numbered in the Canon, and yet were excluded by the council of Laodicea. And the saying of a diuine is receiued, that former counsell are to be reformed and amended by the latter. But Papists maintaining that the Church cannot erre, alledge the promise of Christ: *How bee it when bee is come which is the spirit of truth, bee will leade you into all truth.* *Ans.* The promise is directed to the Apostles, who with their Apostolicall authoritie had this priuiledge granted them, that in the teaching and penning of the Gospel they should not erre: and therefore in the counsell at Ierusalem they conclude thus, *It seemes good vnto vs and to the holy Ghost.* And if the promise be further extended to all the Church, it must be understood with a limitation: that God will giue his spirit vnto the members thereof to leade them into all truth, so farre forth as *Ioh. 3. 34. Aq. 20. 20.* shall be needefull for their saluation. *37.*

The second question is, wherein stands the dignity and excellencie of the Church. *Ans.* It stands in subiection and obedience vnto the wil and word of his spouse and head, Christ Iesus. And hence it followes, that the Church is not to challenge vnto herselfe authority ouer the scriptures, but onely a ministry or ministeriall seruice, whereby shee is appointed of God to preserve and keepe, to publish and preach them, and to giue testimonie of them. And for this cause, it is called the *pillar & ground of truth.* The Church of Rome not content with this, faith further, that the authority of the Church in respect of vs, is aboue the authoritie of the scripture, because (say they) wee can not know scripture to be scripture but by the testimonie of the Church. But indeede they speake an vntruth. For the testimonie of men that are subiect to error can not be greater and of more force with vs, then the testimonie of God, who can not erre.

Rom. 10.

erre. Again, the Church hath her beginning from the word: (for there can not be a Church without faith, & there is no faith without the word, & there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, and not the Scripture on the Church. And as the lawyer which hath no further power but to expound the law, is vnder the law: so the Church which hath authority only to publish & expound the Scriptures, can not authorize them vnto vs, but must submit her selfe vnto them. And whereas it is alledged that *faith comes by hearing*, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answer is that the place must be vnderstood not of that general faith whereby we are resolved that scripture is Scripture, but of iustifying faith, whereby we attaine vnto saluation. And faith comes by hearing the voice of the Church; not as it is the Churches voice, but as it is a ministry or meanes to publish the word of God, which is both the cause and object of our beleeuing. Now on the contrary we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applied vnto it, but by it selfe: for calling his eye vpon it, hee presently discernes whether it be straight or no: so we know and are resolved, that Scripture is Scripture, euen by the Scripture it selfe, though the Church say nothing, so bee it we haue the spirit of discerning when we reade, heare, and consider the Scripture. And yet the testimonie of the Church is not to be despised, for though it breede not a perswasion in vs of the certentie of the Scripture, yet is it a very good inducement thereto.

The Militant Church hath many parts. For as the Ocean sea which is but one, is deuided into parts according to the regions and countries against which it lieth, as into the English, Spanish, Italian sea, &c. so the Church dispersed over the face of the whole earth, is diuided into other particular Churches according as the countries are severall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Again, particular Churches are in a two-fold estate: sometimes hid in persecution, wanting the publike preaching of the word, and the administration of the Sacraments: & sometimes againe they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the moone is sometimes

time eclipsed, and sometime shineth in the full. In the first estate was the Church of Israel in the daies of *Eliab*, when hee wished to die: because the people had forsaken the covenant of the Lord, broken downe his altars, slaine his Prophets with the sword, and he was left alone, and they sought to take his life also. Behold a lamentable estate, when so worthie a Prophet could not finde an other beside himselfe that feared God: yet marke what the Lord saith vnto him, *I haue left seven thousand in Iffrah, even all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.* Again it is said, *That Israel had bene a long season without the true God, without priests to teach, and without the law.* Neither must this trouble any that God should so farre forsake his Church: for when ordinarie meanes of saluation faile, he then gathereth his Elect by extraordinary meanes, as when the children of Israel wandered in the wildernesse wanting both circumcision and the Pascheuer, he made a supply by Manna & by the pillar of a cloud. Hence we haue direction to answer the Papists, who demand of vs where our Church was threescore yeares agoe before the daies of *Luther*: wee say, that then for the space of many hundred yeares, an vniuersall Apostasie ouer-spread the whole face of the earth; and that our Church then was not visible to the world, but lay hid vnder the chaffe of Poperie. And the truth of this, the records of all ages manifest.

1. King. 19.  
14. 18.3. Chron.  
15. 3.

The second estate of the Church is, when it flourisheth and is visible, not that the faith and secret Election of men can be seene (for no man can discern these things but by outward signes) but because it is apparant in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the praise and glorie of God and their mutuall edification. And the visible Church may be thus described: *It is a mixt company of men professing the faith, assembled together by the preaching of the word.* First of all I call it a mixt company, because in it there be true beleaguers and hypocrites, Elect and Reprobate, good and bad. The Church is the Lords field, in which the enemy soweth his tares: it is the corn sheare, in which lieth wheat & chaffe: it is a band of men, in which beside those that be of valour and courage, there be white lipped flouers. And it is called a Church of the brethren, namely, the Elect whereof it consisteth, though they bee in number few.

Mat. 13. 35.  
47.

few. As for the vagodly, though they be in the Church, yet they are no more parts of it, indeede, then the superfluous humours in the vines, are parts of the body. But to proceede, how are the members of the visible Church qualified and discerned? the answer followeth in the definition, *professing the faith*. Whereby I meane the profession of that religion which hath beene taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to bee a member of the Church.

Againe, because the profession of the faith is otherwhiles true and sincere, and otherwhiles onely in shew: therefore there be also two sorts of members of the visible Church, members before God, and members before men. A member of the Church before God is he, that beside the outward profession of the faith, hath inwardly a pure heart, good conscience, and faith vntained, whereby he is indeede a true member of the Church. Members before men, whom we may call reported members, are such as haue nothing else but the outward profession, wanting the good conscience and the faith vntained. The reason why they are to be esteemed members of vs, is, because we are bound by the role of charity to thinke of men as they appeare vnto vs, leauing secret iudgements vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begun and continued, is the word: which, for that cause is called the *immortall seed*. 1. Pet. 1. 23. whereby we are borne anew, and *milk*, whereby wee are fed and 1. Cor. 3. 2. cherished to life euermlasting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets & Apostles, ioyned with any measure of faith and obedience, is an vnfallible marke of a true Church. Indeeede it is true, there be three things required to the good estate of a Church, the preaching of the Gospel, the administration of the Sacraments, and due execution of Discipline according to the word: yet if the two latter bee wanting, so be it there be a preaching of the word with obedience in the people, there is for substance a true Church of God. For it is the banner of Christ displayed, vnder which, all that warre against the flesh, the diuell, the world, must range themselves. As the Lord saith by the Prophet *Isay*, *I will set up my banner to the Gentiles, and set up my standard vnto the people, and they shall bring their*



their spouses in their armies, and their daughters shall be carried upon their shoulders. Hence it followeth, that men which wile the preaching of the Gospell, must either procure the same vnto themselves: or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine and Italy, it is requisite that they should ioyn themselves to those places where with liberty of conscience they may enioy this happie blessing. Men are not to haue their hearts glued to the honours and riches of this world: but they should be of *Dauid's* mind; and rather desire to be doore-keepers in the house of God, then to dwell in the tents of vngodlines. In the Canticles, the spouse of Christ saith. *Show me, O thou whom my soule loveth, where thou feedest, where thou liest as a nurse: for why should I be as those that sit without side to the flockes of thy companions?* To whom he answereth thus: *If thou know not, O thou the fairest among women, get thee forth by the steppes of the flocke, and feede thy kids by the tents of the shepherds:* that is, in those places where the doctrine of righteousnesse and life everlasting by the Messias, is published. When the Shunammite child was dead, shee told her husband that shee would goe to the man of God, to whom he answered thus: *Why wilt thou goe to him to day? it is neither new moone nor sabbath day:* whereby it is signified that when teaching was scarce in Israel, the people did resort to the Prophets for instruction and consolation. And *Dauid* saith, that the people wherefoeuer their aboad was, *went from strength to strength till they appeared before God in Zion.* And oftentimes, they being Profelytes, their aboad must needs be out of the precincts of Iewrie.

Thus we see what the visible Church is: now further concerning it, three questions are to be skanned. The first is, how we may discern whether particular men and particular Churches holding errors, be sound members of the Catholike Church or no. For the answering of this, we must make a double distinction, one of errors, the other of persons that erre. Of errors, some are destroyers of the faith, some onely weakeners of it. A destroyer is that, which overturneth any fundamentall point of religion, which is of that nature that if it be denied, religion it selfe is overturned: as the deniell of the death of Christ, and the immortallitie of the soule, iustification by workes, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles and the Decalogue. A weakening error

Cant. 1.6.

vers. 7.

2. Kin. 4. 33.

Psal. 84. 7.

1. Tim. 11.

Gal. 1.7.  
H. b. 6. 1.

1. Cor. 3.  
10.

2. 1. 1110

1. 1. 1110

1. Cor. 3.  
15.

is that; the holding whereof doth not overturne any point in such like. This distinction is made by the holy Ghost, who saith expressly that the doctrines of repentance, and faith, and baptisimes, and laying on of hands, and the resurrection, & the last iudgement, are the foundation, namely of religion: and againe that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and siluer laid thereupon. Secondly, persons erring, are of two sorts: some erre of weaknes, being carried away by others, or of simple ignorance, not yet beeing conuicted and informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing beene admonished and conuicted, still perseuere in their forged opinions. This beeing said, we now come to the point. If any man or Church, shall hold an error of the lighter kind, he still remaines a member of the Church of God; and so must be reputed of vs. As when a Lutherane shall hold; that images are still to be retained in the Church; that there is an vniuersall Election of all men; &c. for these and such like opinions may be maintained, the foundation of saluation vnraised. This which I say is flatly auouched by *Paul*: If any man (saith he) build on this foundation gold, siluer, pretious stones; *tinder, hay, or stubble*, his worke shall be made manifest by the fire, &c. *And if any mans worke burne, he shall lose, but yet he shall be safe himselfe.* And therefore the hay and stubble of mens errors that are beside the foundation on which they are laid, doe not debarre them from beeing Christians or members of the Church. A man breakes downe the windowes of his house; the house standes: he breakes downe the rooffe or the walls; the house yet standes, though deformed: he pulls vp the foundation; the house it selfe falls and ceaseth to be an house. Now religion which we professe is like an house or building: & some points therof are like windowes, doores, walls, roofes, and some are the very foundation; and the former may be battered, the foundation standing. Again, if the error be directly or by necessarie consequent, even in common sense against the foundation, consideration must be had whether the Church or partie erreth of weaknes or malice: if of weaknes, the party is to be esteemed as a member of the Catholike Church. And thus *Paul* writes vnto the Church of Galatia, as to a Church of God, though by false teachers it had beene turned a

way to another Gospell, and embraced the fundamentall error of iustification by workes. But when any man or Church shall bold fundamentall errors in obstinacie or affected ignorance, we are not then bound to repute them any longer as Churches or Christians, but as such to whom condemnation belongs, as *Paul* sheweth by the example of *Jamers*, and *Jambres*. And as *Laanes* and *Jambres*, saith he, *wisheed Moyses*, so doe these also resist the truth, men of corrupt mindes, reprobates concerning the faith. Yet withall, this caveat must euer be remembered, that we rather condemne the error then the person that erreth, because Gods mercie is like a bottomlesse sea, whereby he worketh what he will and when he will in the hearts of miserable sinners.

2. Tim. 3. 8.

The second question is, where at this day we may finde such visible Churches as are indeede sound members of the Catholike Church. And for the resolving of it, we are to goe through all countries and religions in the world. And first to begin with Turkes and Iewes, we are not in any wise to acknowledge their assemblies for Churches, because they worship not God in Christ who is the head of the Church.

As for the Assemblies of Papists which have bin a great part of the world, if thereby we vnderstand companies of men holding the Pope for their head, and beleewing the doctrine established in the counsell of Trent, in name they are called Churches; but indeede they are no true or sound members of the Catholike Church. For both in their doctrine and in the worship of God, they raise the very foundation of religion, which will appeare by these three points. First of all they hold iustification by workes of grace: auouching that they are not onely iustified before God by the merit of Christ, but also by their owne doings. Which opinion flatly overturneth iustification by Christ. For as *Paul* saith to the Galatians, *If ye be circumcised Christ profiteb you nothing*; that is, if ye looke to be iustified by the workes of the ceremoniall law, ye are fallen from Christ: ioyned circumcision & Christ together in the matter of iustification, and ye doe quite ouerthrow iustification by Christ. Now if this be true, which is the word of God that cannot lie, then we say to the Papists, If ye will needs be iustified by workes of grace, ye are fallen from grace. The second point is, that they maintain a daily real sacrifice of the body of Christ in the masse for the sins of the quick & dead: and this is also a fundamentall heresie. For Christs sacrifice on the crosse

must either be a perfect sacrifice, or no sacrifice: and if it be often iterated and repeated by the Masse-priest, it is not perfect, but imperfect. The third point is that they worship the Images of the Trinity & of the Saints departed, and their Brethren god, which is as vile an abomination as ever was among the Gentiles: all being directly against the true meaning of the second commandment, and defacing the worship of God in the very substance thereof. Thus then it appears that the old Church of Rome is changed, and is now at this day, of a spouse of Christ become an harlot: and therefore no more a Church of Christ in deede, then the carcasse of a dead man that weareth a living mans garment is a living man; though his looks never so like him. And whereas they pleade for themselves that they have succession from the Apostles; the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that Heretikes have succeeded lawfull Ministers. Secondly, whereas it is alledged; that in the Popish assemblies the sacrament of Baptisme is rightly for substance administered; and that also it is a note of a Church, these things may be answered. First, that Baptisme severed from the preaching of the Gospel, is no more a signe of a Church, then the scale severed from the Indenture is of force; and that is nothing. Circumcision was used in *Israhel*; yet no Church, & among the Samaritanes, & yet no people. Secondly, Baptisme is in the assemblies of the Church of Rome, as the purse of the true man in the hand of the thiefe: and in deede it doth no more argue them to be Churches, then the true mans purse argues the thiefe to be a true man. For Baptisme though it be in their assemblies; yet doth it not appertain vnto them, but vnto another hidden Church of God, which he hath in all ages gathered forth of the middell of them. Thirdly, though they haue the outward Baptisme, yet they by necessary consequent of doctrine, ouerturne the inward Baptisme that stands in iustification and sanctification. Moreouer, whereas it is alledged, that they maintaine the bookes of the old and new Testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the native force of the Scriptures in the very foundation: and therefore they are but as a lanterne that shews light to others, & none to it selfe. Fourthly, it is further said, that they hold the Creeds of the Apostles, and make the

Herodot.  
Hof. 1.9.

the same confession of faith that we doe. I answer, that in shew of words they doe so indeede; but by necessarie consequents in the rest of their doctrine they overthrow one of the natures and all the offices of Christ, and therewithall most of the articles of the Creede. And herein they deale as a father, that in outward shew regards the bodie of his child, and will not abide the least blemish upon it: & yet by secret conuincences inwardly annoies the heart, the braine, or the liver, and so in truth destroys the same. Fifthly it is alleadged, that Antichrist must sit in the temple of God, that is, the Church: therefore, say some that desire an union betweene vs and the Papists, popish assemblies are true Churches: but this argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an usurper, or as the pirate in the ship of the merchant: and hence it cannot be prooued, that the assemblies of Papists are Churches; but that in them, and with them, there is mingled another hidden Church, in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some, being no Papists, thinke their Churches to be like a bodie diseased, and full of sores and wounds from the head to the foote, and the thine also cut, yet so as life is still remaining; we may better thinke (their foule error considered and their worship of God, which is nothing else but a mixture of Iudaisme and Paganisme) it is a rotten and dead corps void of spirituall life. And therefore we haue seuered our selves from the Church of Rome upon iust cause: neither are we schismatics in so doing, but they rather; because the ground and the proper cause of the schisme is in them.

As for the Assemblies of Anabaptists, Libertines, Antinomians, Tricheits, Arrians, Samosatarians, they are no Churches of God, but conspiracies of monstrous hereticks iudicially condemned in the primitive Church, and againe by the malice of Satan renewed and renewed in this age. The same we are to thinke and say of the Family of Ioue.

As for the Churches of Germany commonly called the Churches of the Lutheranes, they are to be reputed of vs as the true Churches of God. Though their Augustine confession haue not satisfied the expectation of other Reformed Churches: yet haue they all the same enemies in matter of religion, and



doe alike confesse the Father, the Sonne, and the holy Ghost; and of the office of the Mediatour, of faith and good workes, of the Word, the Church and the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or reall receiuing of the bodie and blood of Christ in the Lords supper, we all agree; and we ioyntly confesse that Christ is there present so farre forth that he doth truly feede vs with his very body and blood to eternall life: and all the controuersie lies in the manner of receiuing; we contenting our selues with that spirituall receiuing which is by the hand of faith; they adding thereto the corporall, whereby they imagine themselves to receiue Christ with the hand and mouth of the body. And though to maintaine this their opinion, they be constrained to turne the ascension of Christ into a disparition, whereby his bodie being visible becomes invisible, yet in the maine points we agree, that Christ ascended into heauen: that hee entered into his kingdome in our name; and for vs that we are governed and preferred by his power & might: and that whatsoeuer good thing we haue or doe, proceeds wholly from the grace of his spirit. Inside the opinion of the *Whigs*, is of the bodie of Christ; retained in the condemned hieres of *Eutyches* and *Nestorius*, and it ouerturneth by necessarie consequence most of the articles of faith: but that was priuate to some men, as *Brentius* & others, and was not receiued of whole Churches: and whereas the men were godly and learned, and we are vncertaine with what affection; and how long they held this error, were it ourselues in condemning it, leaving the persons to God. Againe, Popish Transubstantiation, and Lutheran Consubstantiation; are both against the truth of the manhood of Christ; yet with great difference. Transubstantiation is against an article of faith: for if Christs body be made of bread, & his blood of wine (which must needs be, if there be a conuersion of the one into the other) then was not he conceived & born of the virgin *Mary*: for it cannot both be made of bakers bread, & of the substance of the virgin. Againe, it aboliseth the outward signe in the Lords supper, as also the analogy between the signe & the thing signified, & so ouerturnes the sacrament: but Consubstantiation doth not so, neither doth it ouerturne the substance of any article of Religion, but only a maine point of Philosophie,

lofophie, which is, that *A bodie doth occupie onely one place at once,*  
 Furthermore, the Churches of Helvetia, and Savoie; and the  
 free cities of France, and the low Countries, and Scotland, are  
 to be reuerenced as the true Churches of God, as their confes-  
 sions make manifest. And no lesse must we thinke of our owne  
 Churches in England and Ireland. For wee hold, beleene, and  
 maintaine, & preach the true faith, that is, the ancient doctrine  
 of saluation by Christ, taught & published by the Prophets and  
 Apostles, as the Booke of the articles of faith agreed vpon in o-  
 pen Parliament doth fully shew: and withall now we are, & haue  
 bin readie to testifie this our faith, by venturing our liues even  
 in the cause of religion against forraign power, and especially  
 the Spanyard: and hereupon all the Churches in Europe giue  
 vnto vs the hand of fellowship. And whereas sundrie among vs  
 that separate, and indeede excommunicate themselves, giue out  
 that there is no church in England; no Ministers; no Sacraments;  
 their peremptory assertions wanting sufficient ground, are  
 but as paper-shot. They alledge that our assemblies are full of  
 grievous blots and enormities. *Ans.* The defects and corruptions  
 of Churches must be distinguished: and they be either in do-  
 ctrine, or manners. Againe, corruptions in doctrine must further  
 be distinguished: some of them are against the foun-  
 dation; and some errors directly against the founda-  
 tion: and these ouerturne all religion, whereas the former do not.  
 Now it cannot be shewed, that in our Church is taught any  
 one error that raseth the foundation, and consequently annihil-  
 latheth the truth of Gods Church. Indeepe there is controuersie  
 among vs touching the point of Ecclesiasticall regiment: but  
 marke in what manner. We all ioyntly agree in the substance of  
 the regiment, confessing freely that there must be preaching of  
 the word, administratiō of the Sacraments, according to the in-  
 stitution, and the vse of the Power of the Keyes in admonitions,  
 suspensions, excommunications: the difference between vs is on-  
 ly touching the persons, and the manner of putting this govern-  
 ment in execution: & therefore men on both parts, though both  
 hold not the truth in this point; yet because both hold Christ  
 the foundation; they still remaine brethren & true members of  
 Christ. As for corruptions in manners, they make not a church to  
 be no Church, but a bad Church. When as the wicked Scribes  
 and Pharises sitting in *Moses* Chaire, taught the things which  
 he

Math. 23. 13 he had written, the people are commanded to hear them, and to doe the things which they say, not doing the things which they do. And whereas it is said, that we hold Christ in word, and denie him in deed, that is answered thus: denial of Christ is double, either in iudgement, or in fact: denial in iudgement ioyned with obstinacie, makes a Christian to be no christian, denial in fact, the iudgement still remaining sound, makes not a man to be no christian, but a bad christian. When the Iewes had crucified the Lord of life, they still remained a Church, if any vpon earth: and notwithstanding this their fact, the Apostles acknowledged that the covenant and the promises still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had bin sufficiently censured by the Apostolicall ministerie, that Iesus Christ was the true Messias.

Thus we see where at this day we may finde the true Church of God. Now I come to the third question: and that is, at what time a man may with good conscience make separation from a Church. *Answer.* So long as a Church makes no separation from Christ, we must make no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandement, *Be not (saith Paul) unequally yoked with infidels:*

1. Cor. 6. 14 *for what fellowship hath righteousness with unrighteousnesse, or what communion hath light with darknesse, or what concord hath Christ with Belial? or what part hath the beleener with the infidell? or what agreement hath the temple of God with idols? wherefore come out from among them and separate your selves, saith the Lord. And wee*

1. Chro. 11. 14 *have a practise of this in the old Testament. When Jeroboam had set up idols in Israel, then the Priests and Leuites came to Judah and Ierusalem to serve the Lord. The second is, when the doctrine of religion is corrupt in substance: as Paul saith,*

1. Tim. 6. 3 *If any man teach otherwise, and contrarie vnto the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is puffed up: from such separate your selves. A practise of this wee haue in the Apostle Paul, who being in Ephesus in a Synagogue of the Iewes, spake boldly for the space of three months, disputing and exhorting to the things which concerne the kingdome of God: but when certain men were hardened and disobeyed, speaking euill of the way of God, he departed from them*

them; and separated the disciples of Ephesus, and the like he did at Rome also. As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnllesse it be from private companie, as we are admonished by the Apostle *Paul*, and by the example of *David* and *Lea*. By this which hath beene said, it appears that the practise of such as make separation from vs, is very bad and schismaticall, considering our Churches faile vs either in the substance of doctrine, or in the substance of the true worship of God. Now to proceede in the Creede. The Church is further set forth by certaine properties and prerogatives. The properties or qualities are two, *holines* and *trinitie*. That the Church is *holie*, it appeares by *Petr*, which calls it *a holie nation, and a chosen people*, and by Saint *Iohn* who calls it *the holie citie*. And it is so called, that it may be distinguished from the false Church, which is termed in Scriptures *the Synagogue of Satans*, and the *synagogue of the Devil*. *Now this holines of the Church is nothing else but a created qualitie in every true member thereof, whereby the image of God, which was lost by the fall of Adam is againe renewed and restored. The author of it is God by his word and spirit, by little and little abolishing the corruption of sinne, and sanctifying vs throughout, as Christ saith, Father sanctifie them in thy truth, thy word is truth. And holinesse must be continued to be in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begun in the Church Militant in this life: and that for speciall cause, that we might give all glorie to God, that we might not be high minded, that we might worke our salvation with feare & trembling, that we might denie our selves & wholly depend vpon God. Hence we learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such as one as shall neuer be saved, may be a true member of the Catholike Church: for in reason, every man should be answerable to the qualitie and condition of the Church wherof he is a member: if it be holie, as it is, he must be holie also. Secondly we see every one of vs, as *Paul* saith to *Thimothee*, to examine our selves into godlinesse, making conscience of all our former vnholie waies, endeavouring our selves to please God in the obedience of all his commandements. It is a disgrace to the holie Church of God that men professing themselves to be*

1. Cor. 5. 11

Psal. 134.

1. Pet. 2. 9.

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be members of it, should be vniuersall. Thirdly, our duty is, to eschew the society of Atheists, drunkards, fornicators, blasphemers, and all wicked and ungodly persons; As Paul saith; *Be ye companions of them, and have no fellowship with the unfruitful works of darkness.* And he chargeth the Thessalonians, that if any man among them walk unworthily, they have no company with him, that he may be ashamed.

Eph. 5. 7.

1. Cor. 5. 11.

2. Thess. 3.

14.

And yet more notably, *wherein he saith, that he may be ashamed.* And yet more notably, *wherein he saith, that he may be ashamed.*

The largeness of the Church is noted in the word *Catholic*; that is, generall or vniuersall. And it is so called for three causes. For first of all it is generall in respect of time; because the Church hath had a being in all times and ages ever since the giving of the promise to our first parents in Paradise. Secondly, it is generall in respect of the persons of men; for it stands of all sorts and degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly, it is Catholike or vniuersall in respect of place; because it hath bene gathered from all parts of the earth, specially now in the time of the new Testament.

Gen. 3. 15.

Gen. 3. 15.

Gen. 3. 15.

Gen. 3. 15.

Gen. 3. 15.

Gen. 3. 15.

Mat. 24. 23.

Rev. 7. 9.

*Catholicus i. pertinetum orbem diffusum. Aug. q. 170.*

when our Saviour Christ saith; that the Gospel shall be preached in the whole world. To this purpose Iohn saith in the Revelation; *I beheld, and loe a great multitude which no man could number, of all nations and kindreds and peoples and tongues; stood before the throne and before the Lamb, clothed with long white robes, and palmes in their hands.*

And the Church which we here profess to beleue, is called Catholike; that wee may distinguish it from particular Churches, which are not beleued, but seene with eye, whereof mention is made often in the Scriptures; *Rom. 1. 6. 9. 1. Cor. 16. 19. the Church in their house; and the Churches of Asia; Coloss. 4. 15. Salute Nymphas and the Church in his house. Act. 11. 22. the Church of Ierusalem. Act. 13. 1. the Church at Antioch, &c.*

That the Church is Catholike in respect of time, place, person, it ministers matter of endles comfort vnto vs. For hereby we see that no order, degree, or state of men are excluded from grace in Christ, vnles they will exclude themselves. S. Iohn saith, *If any man sinne, we haue an Advocate with the Father. In for Christ the righteous.* Now it might be answered, it is true indeede Christ is an advocate to some men, but he is no advocate to me. S. Iohn therefore saith further, *and he is the reconciliation for our sinnes; and not for our sinnes only, but for the whole world, that is, for all beleeuers of what condition or degree soeuer.*

Ioh. 2. 1, 2.

Thus



Thus much of the properties of the Church: now follow the prerogatives or benefits which God bestoweth on it, which are in number foure. The first is expressed in these words, *The communion of Saints*. Where Communion signifieth that fellowship or societie that one hath with an other: and by *Saints* we understand not dead men enrolled in the Popes calendar, but all that are sanctified by the blood of Christ, whether they be living or dead: as *Paul* saith, *I see the Church of God which is at Corinth* 20 1. Cor. 12. *them that are sanctified in Iesus Christ*. *Saueth by calling* And *God is* and 14. 33. *the God of peace in all the Churches of the Saints*. Now if we adde the clause, *I beleue* vnto these words the meaning is this, I confesse and acknowledge that there is a spiritual fellowship and societie among all the members of Christ, being the faithful servants and children of God: and withall I beleue that I am partaker of the same with the rest.

This Communion hath two parts, fellowship of the members with the head, and of the members with themselves. The Communion of the members with their head is not outward, but altogether spirituall in the conscience: and for the opening of it, we must consider what the Church receiues of Christ, and what hee receiues of it. The Church receiues of Christ foure most worthy benefits. The first that Christ our Mediator, God and man, hath truly giuen himselve vnto vs, and is become our Ior and portion, and withall God the father, and the holy Spirit, in him: as *David* saith, *Iohn* is the portion of mine inheritance, and *Psalm* 16. 5. *of my cuppe*: when *Isaiah* saith, *the kings are fallen into mine hand*: when *Isaiah* saith, *I have a sure heritage*. And *Psalm* 135. 20. *my hand* etc. *the Lord is the strength of my heart*, and my portion for *Psalm* 73. 26. *ever*. The second is the Right of adoption, whereby all the faithful whether in heaven or earth are actually made the children of God. This benefite is wonderfull, how soeuer carnall men esteeme not of it. If any man should either by election or birth or any way else be made the sonne and heire of an earthly prince, he would thinke himselve highly advanced: how highly then are they extolled which are made the sonnes of God himselve? The third benefite is a title and right to the righteousness of Christ in his suffering, and his fulfilling of the law. The excellencie of it is unspeakable, because it seemes to award the greatest temptations of the diuell. When the diuell replieth thus, *Thou art a transgressor of the law of God, therefore thou shalt be*

be redeemed by means of that Communion which we have with Christ, we answer againe, that Christ suffered the curse of the law to free vs from one and detestable damnation: and when he further replies, that seeing we neuer fulfilled the law, we can not therefore enter into heauen: we answer againe, that Christs obedience is a fulfilling of the law for vs, and by whole righteousnes is ours to make vs thus righteous before God. The fourth benefit is a right to the Kingdome of heauen, as Christ comforting his disciples saith, *Fears not little flocks, is your Father's pleasure to give you a Kingdome:* and hence it is sundry times called *(A) the Communion of the Saints.*

1. Cor. 10. 16.

Coloss. 1. 10.

Eph. 1. 18.

Furthermore, for the continuance of these benefits vnto vs, God hath ordained the preaching of the word and the administration of the sacraments, specially the Lords supper: and hath commanded the solemne and ordinarie vse of them in the Church. And hereupon the Lords supper is called the Communion. *What is the Communion? It is the bread which we break, is not the communion of the body of Christ: that is, a signe and seale of the communion of the body of Christ: that is, a signe and seale of the communion of the body of Christ.*

1. Cor. 10. 16.

16.

Againe the things which Christ receiveth of vs are two: our finnes with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which he accounts his owne, and therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betweene Christ and vs is expressed in the scriptures by that blessed and heavenly bargaine in which there is mutual exchange betweene Christ and vs: he imparts vnto vs life and grace without sinne or money to refresh vs, and putteth by the fire that wee may become rich, and wholy remits that wee may be clothed, and *eye-salve* to anoint our eyes that wee may see: and we for our parts returne vnto him nothing but blindness and nakednes, and poverty, and the loathsome burden of our filthy finnes.

Reu. 3. 18.

Heb. 5. 1.

The second part of the communion is that which the Saints haue one with another. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the Communion of the liuing stands in three things: I. in like affection: II. in the gifts of the spirit: III. in the vse of temporall riches. For the first, Communion in affection is, whereby all the servants

servants of God act like affected to God, to Christ, to their owne  
 finnes, and each to other. They are all of one nature and heart  
 alike disposed, though they bee not acquainted nor have any ex-  
 ternall fellowship in the flesh. As in a familie children are of the  
 most part one like another, and brought vp alike: even so it is  
 in Gods familie which is his Church: the members thereof are  
 all alike in heart & affection: and the reason is, because they have  
 one spirit to guide them all. and therefore Saint *Peter* saith, *The*  
*multitude of them that believed were of one heart, and of one soule, not*  
*that any of them said that any thing of that which hee possessed was his*  
*owne, but they had all things common.* And the Prophet *Esaie* fore-  
 telling the vntitie which should be in the kingdome of Christ,  
 saith, *The wasse shall dwell with the lambe, and the leopard shall lie*  
*with the kidde, and the calfe and the lyon, and the fat beast together, and*  
*a little childe shall lead them. The cow and the beare shall feede, and*  
*their yong ones shall lie together: and the lyon shall eat straw like the*  
*bullocke. The sucking childe shall play upon the hole of the aspe, and the*  
*weaned childe shall put his hand into the cockatrice hole.* By these beasts  
 are signified, men that be of a wicked and brutish nature: which,  
 when they shall be brought into the kingdome of Christ, shall  
 lay aside the same, and become louing, gentle, courteous, and all  
 of one minde. And *S. Peter* requires of the Church the practise  
 of brotherly loue, and that is to carrie a tender affection to men;  
 not because they are of the same flesh, but because they are loy-  
 ned in the bond of one spirit with vs. Furthermore, by reason of  
 this, that all the children of God are of one heart, there followes  
 another duty of this Communion, whereby they beare one the  
 burdens of another, and when one member of the Church is  
 grieved, all are grieved; when one reioyceth all reioyce, as in the  
 body, when one member suffereth, all suffer.

The second branch of their Communion, is in the gifts of  
 Gods spirit, as loue, hope, feare, &c. And this is shewed, when  
 one man doth employ the graces of God bestowed on him, for  
 the good and saluation of another. As a candle spendeth it selfe  
 to giue light to others: so must Gods people spend those gifts  
 which God hath giuen them for the benefit of their brethren.  
 A Christian man howsoeuer hee be the freest man vpon earth,  
 yet is he seruanto all men; especially to the Church of God  
 to doe seruice vnto the members of it by loue for the good of all.  
 And this good is procured, when we conuey the graces of God  
 bestowed

bestowed on vs to our brethren: and that is done five waies: I. by example: II. by admonition: III. by exhortation: IV. by consolation: V. by prayer. The first, which is good example, we are enioyned by Christ, saying, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heauen.* And that our hearts might be touched with speciall care of this duty, the Lord sets before vs his owne blessed ex-

Math. 5.

Leu. 11. 44.

Mat. 23. 13.

1. Cor. 11. 1.

1.

ample, saying, *Be ye holy as I am holy* II. and, *Let me thus I am mocked and scorned.* And Paul saith, *Be ye followers of me as I follow Christ*: and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or estimation doe evil, and he shall presently haue many followers. Euill example runnes from one to another like a leprosie or infection: and this Christ signified when he said that the fig-tree

Luk. 13. 18.

planted in the vineyard, *If it beares no fruit, makes all the ground barren.* The second means of communication of the gifts of God vnto others, is admonition, which is an ordinance of God whereby Christian men are to recover their brethren from their sins. A man by occasion fallen into the water, is in danger of his life, and the reaching of the hand by another is the meanes to saue him. Now euery man when he sinneth doth, as much as in him lieth, cast his soule into the very pit of hell: and wholesome admonitions are as the reaching out of the hand to recover him againe. But it will peradventure be said, how must we proceede in admonishing of others? *Ans.* We are to obserue three things. The first is, to search whether we that are to reprove, bee faultie our selues in the same thing or no. First we must take out the beame that is in our owne eye, and so we shall see clearly to put out the mote in our brothers eye. Secondly, before we reprove, we must be sure that the fault is committed: we must not go vpon heare-say or likelihoods: and therefore the holy Ghost saith,

Math. 7. 5.

*Let vs consider or obserue one another to proueke vnto loue or good works.* Thirdly before we reprove, we must in Christian wisdom make choise of time and place: for all times and places serue not to this purpose. And therefore Salomon saith, *It is the glorie of a man to passe by an offence.* Furthermore in the act of admonishing, two things are to be obserued: I. a man must deliuer the words of his admonition (so farre forth as he can) out of the word of God, so as the partie which is admonished, may in the person of man see God himselfe to reprove him. II. his reprove

Heb. 10. 24.

must

must be made with as much compassion and fellow-feeling of other mens wants as many beas *Paul* saith, *If any man be fallen by occasion into any fault, ye which are spiritual (b) restore such an one with the spirit of meekness.* The third way of communicating good things to others, is exhortation: and it is a meanes to excite and stirre them on forward, which doe already walke in the way of godlinesse. Therefore the holy Ghost saith, *Exhort one another daily, lest any of you be hardened through the deceitfulness of sin.* But alas, the practise of this dutie, as also of the former is hard to be found among men, for it is vsuall in families, that masters and fathers in stead of admonishing their seruants and children, teach them the practise of sinne in swearing, blaspheming, slandering, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend neuer so little, in stead of brotherly exhortation, he shall heare his profession cast in his teeth, and his hearing of sermons: this practise is so generall, that many beginning newly to tread in the steps of godlines, are hereby daunted, & quite driven backe. The fourth way is consolation, which is a meanes appointed by God wherby one man should with words of heavenly comfort, refresh the soules of others afflicted with sicknesse or any other way feeling the hand of God either in body or in minde. And this dutie is as little regarded as any of the former. In the time of mens sicknesse neighbours come in, but what say they? I am sorie to see you in this case, I hope to see you well againe, I would be sorie else, &c. Not one of an hundred can speake a word of comfort to the wearie: but we are faulty herein. For with what affection doe wee beleue the Communion of Saints, when we our selues are as drie fountaines, that doe scarce conuey a drop of refreshing to others. The last meanes is prayer, whereby Gods Church procureth blessings for the severall members thereof, and they againe for the whole. And herein lies a principall point of the Communion of Saints, which ministreth notable comfort to every Christian heart. For hence we may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne prayers bee weak, yet my comfort is this, I know that I am partaker of all the good prayers of all the good people of God dispersed over the face of the whole earth, my fellow members, &c. of all the blessings which God bestowes on them. This will make vs in all our troubles to say with *Elisa*, *Fear not, for they that be with us are more*

Gal. 6.1.

b As Chirurgicalians tenderly fet armes and legges in ioynt.

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Job no  
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llaropas  
Job 2  
a c c 56  
i. 6. 20. 2  
c. 1. 20

c. 2. 10. 7

1. King. 6. 16  
then



then they that bee with them. When the people of Israel had sinned in worshipping the golden calf, the wrath of the Lord was kindled and made a breach into them, as cannon shot against a wall: but *Moses* the servant of God stood in the breach before the Lord to turne away his wrath, lest he should destroy them. And the prayer of *Moses* was so effectually, that the Lord said, *Let me alone*, as though *Moses* by prayer had held the hand of God, that he could not punish the people. And some think that *Stennis* prayer for his enemies when he was stoned, was a means of *Pauls* conversion. And surely though there were no other reason, yet this were sufficient to moue a man to embrace Christian religion, considering that beeing a member of the Church, he hath part in all the prayers of the saints through the world, and of the blessings of God that come thereby.

The third part of this Communion is in temporall things, as goods and riches: whereby I meane no (b) anabaptistcally Communion, but that which was vsed in the primitive Church, when they had all things common in respect of vse: and some sold their goods and possessions, and parted them to all men, as every one had neede. And by their example we are taught to be content to imploy those goods which God hath bestowed on vs, for the good of our fellow members within the compasse of our callings, and to our ability, and beyond our abilitie, if neede require. *Paul* saith,  *Doe goods to all, but specially to them which are of the householde of faith.*

The Communion of the liuing with the dead stands in two things: the one is, that the Saints departed, in the Church Triumphant, doe in generall pray for the Church militant vpon earth, desiring the finall deliuerance of all their fellow members from all their miseries. And therefore in the Apocalyps they crye on this manner, *How long Lord holy and true! dost thoue iudge and avenge our blood on them that dwell on the earth?* I say in generall, because they pray not for the particular conditions and persons of men vpon earth, considering they neither know nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth do in heart and affection converse with them in heaven, desiring still to be dissolved, and to be with Christ. Now whereas the Papists doe further enlarge this Communion, auouching that the Saints in heaven make intercession to Christ for vs, and impart their merits vnto vs;

and

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Communi-  
on doth  
not bar a  
dition of  
temporall  
goods.  
Act. 2. 34.  
2. Cor. 8. 1.  
Gal. 6. 10.

Reu. 6. 10.

and that we againe for that cause are to inuocate them, and to doe vnto them religious worship, we dissent from them, being resolu'd that these things are but inventions of mans braine, wanting warrant of the word.

Lastly to conclude, a question may be demanded, how any one of vs may particularly know and bee assured in our selues, that we haue part in this Communion of Saints. *Ans.* Saint Iohn opens this point to the full when he saith, *If we say that we haue fellowship with him, and yet walke in darknesse, we lie: but if we walke in the light, as he is light, then we haue fellowship one with another, and the blood of Christ purgeth vs from all our finnes.* In which words he makes knowledge of Gods will, ioyned with obedience, to be an infallible marke of one that is in the Communion: as on the contrary, ignorance of Gods will, or disobedience, or both, to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let vs learne to know what sin is, to flie from the same as from the bane of our soules, and to make conscience of every euill way.

The duties to be learned by the Communion of the Saints are manifold. And first of all if wee doe beleene the fellowship which all the faithfull haue with Christ and with themselves, and be resolu'd that we haue part therein, then must we separate and withdraw our selues from all vngodly and vnlawfull societies of men in the world whatsoeuer they be. Vnlawfull societies are manifold, but I will onely touch one, which euery where annoyeth religion, and hindreth greatly this Communion of Saints, & that is, when men ioynе themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: and hee that will not be combined with such loose mates, he is thought to be a man of no good nature: he is foisted forth of every company, he is no body: and if a man will yeeld to runne riot with them in the mispending of his time and goods; he is thought to be the best fellow in the world. But what is done in this societie? and how doeth these company companions spend their time? surely the greatest part of day and night is usually spent in swearing, gaming, drinking, forgetting, rebelling, and railing on the ministers of the word, and such as professe religion, to omit the enormities

which they procure to themselves hereby: and this behaviour spreads it self like a canker over every place, and it defiles both towne and country. But we that looke for comfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selves from them. For vndoubtedly their society is not of God but of the diuell: and they that are of this society, cannot be of the holy Communion of Saints: and surely except the Magistrate by the sword, or the Church by the power of the keyes doe pull downe such fellowship, the holy society of Gods Church and people must needs decay. Excommunication is a censure ordained of God for this end, to banish them from this heavenly Communion of the members of Christ, that live inordinately, and haue Communion with men in the workes of darkenesse.

Secondly by this we are taught that men professing the same religion, must bee linked in societie and conuerse together in Christian loue, meekenesse, gentlenesse, and patience: as S. Paul taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercy, fulfill my ioy, that ye may be like minded, hauing the same loue; being of one accord: and of like iudgement. And againe, Keepe (saith he) the vniy of the spirit in the bond of peace.* Why? marke how his reason is fetched from this Communion: *Because there is one body, one spirit, euen as you are called into the hope of your vocation, one Lord; one faith, one hope, one baptisme, one God and Father of all, which is aboue all and in all.* And no doubt the same reason made David say, *All my delights is in the Saints which be vpon earth.*

Thirdly every Christian man that acknowledgeth this Communion must carry about with him a fellow feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any member thereof, as Christ our head teacheth vs by his owne example, when he called to *Saul*, and said, *Saul, Saul, why persecutest thou me?* giuing him to vnderstand, that he is touched with the abuses done to his Church, as if they had directly beene done to his owne person. The Prophet *Amos* reproveth the people, because they dranke wine in bowles, and annointed themselves with the chiefe ointments: but why? was it not lawfull for them to do so? yes, but the cause for which they are reproved followeth: *No man* (saith he)

*Amos 6. 6. is furie for the affliction of Ioseph: In the midst of their delights*  
and

and pleasures they had no regard or compassion of the miseries of the poore Church and seruants of God else where in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therefore *Paul* saith, *Pray alwaies with all manner of prayers and supplications in the spirit; and watch thereupon with all perseverance and supplications for the Saints.* And hee highly commendeth the *Philippians* for communicating to his afflictions. *Phil. 4. 14.* And further he biddeth *Philemon* to comfort *Onesimus* his bondman in the Lord. And *Saint Iohn* saith, If a mans life would save his neighbours soule, he must lay it downe, if neede require. We haue all of vs daily occasion to practise this duty towards the afflicted members of Gods Church in other countries. For howsoeuer we enioy the Gospell with peace, yet they are vnder persecution for the same: and so oft as we heare report of this, we should suffer our hearts to bee grieved with them, and pray to God for them.

We must here be admonished not to seeke our owne things, but to referre the labours of our callings to the common good especially of the Church whereof we are members. As for them that seeke for nothing but to maintaine their owne estate and wealth; and therefore in their trades vse false weights and measures, the ingrossing, corrupting, mingling of wares, glosing, lying, smoothing, swearing, forswearing, dissembling, griping, oppressing of the poore, &c. they may plead for themselves what they will, but in truth they neuer yet knew what the Communion of Saints meant.

Lastly, considering wee are all knitt into one mystricall bodie, and haue mutuall fellowship in the same, our dutie is both to redresse the faults of our brethren and to cober them, as the hand in the body laies the plaister vpon the sore in the foote or in the legge, and withall covers it. Loue coers the multitude of sinnes. And when men disgrace their brethren for their wants, & blasse them to the world, they doe not the duty of fellow members.

Thus much for the first benefit bestowed on the Church: the second is, *Forgiuenesse of sinnes*: which may be thus described, *Forgiuenesse of sinnes is a blessing of God vpon his Church procured by the death and passion of Christ; whereby God esteemeth of sinnes as no sinnes, or as not committed.* In this description I haue couched five points, which wee fearely to consider: The first, who is the author of forgiuenesse of sinnes? *Answer* God, whose

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Forgiveness of sinnes. *An Exposition*

blessing it is : for sinne is onely committed against God, and the  
violating of his lawes and commandments are properly sinnes.  
And the offence done to any man or creature is no more in  
it selfe but an offence or injury: yea the breach of mans comman-  
dement is no sinne, vnlesse it doe imply withall the breach of  
Gods commandment. Therefore it is a prerogative belonging  
to God alone to pardon sinne : and when we are taught to say,  
Forgiue vs our trespasses as *wee forgive them that trespass against*  
*vs* the meaning is not, that we forgiue sinnes as they are sinnes,  
but onely as trespasses, that is, losses, hurts, and damages done  
vnto vs by men. It may bee further said, God hath given this  
power and commandment to his ministers to forgiue sins, say-  
ing *Whoso sinnes ye remit, they are remitted.* *Ans.* Gods ministers doe  
not properly forgiue sinnes, but only in the name of God accord-  
ing to his word pronounce to a penitent sinner that his sins are  
pardoned and forgiuen of God : and therefore it is a most certen  
truth that none can forgiue sinnes, but God onely : it was avou-  
ched by the Pharisees, and not denied by Christ Hence it follow-  
eth, that remission of sinne, being once granted remaines for e-  
uer, because Gods loue vnto the elect is vchangeable, and his  
decreet concerning their saluation can not be altered. The se-  
cond point is, to whom remission of sins is given? *Ans.* To the  
Catholike Church, that is, to the whole company of men prede-  
stinate to saluation : as *Esai* saith, *The people that dwell therein (that*  
*is, in the Church) shall haue their sinnes forgiuen.* And, *bery*, shall call  
them the holy people, she redeemed of the Lord: and thou shalt be named,  
*Esai. 62. 12.* *a city sought out and not forsaken.* And if there had beene an vni-  
uersall remission of sinnes to all men as some doe dreame, it  
should not here haue beene made a peculiar prerogative of the  
Church. The third point is, what is the meane whereby pardon  
of sinne is procured at Gods hand? *Ans.* The death and passion  
of Christ : so *Paul* saith, *Christ died for our sinnes* : that is, Christ  
died to be a payment and satisfaction to Gods iustice for our  
sinnes. And *S. Iohn* saith, *The blood of Iesus Christ his Sonne cleanseth*  
*vs from all sinne* : And *Peter* saith, *Knowing that ye were not redeemed*  
*with corruptible things, as silver and gold, from your vain conuer-  
sation, &c. but with the precious blood of Christ in of a Lamb, vn-  
dressed and without spot.* The fourth point is, after what maner  
sinne is forgiuen? *Ans.* By Gods free gift of God, whereby for the  
merite of Christ, he esteemes and accounts sinne as no sinne,

or,



or, as if it had neuer beene committed. Therefore *David* saith, *Blessed is the man to whom the Lord imputeth no sinne.* And in *Ezay* Psal. 32. 1.  
the Lord saith, *I have put away thy transgressions like a cloud, and thy* Ez. 44. 22.  
*sinnes as a mist.* Now we know that cloudes and mists which ap-  
peare for a time, are afterward by the Sonne utterly dispersed.  
And King *Hazekias* when he would shew that the Lord had for-  
giuen him his sinnes, saith, *God hath cast them behinde his backe,* Ez. 38. 17.  
alluding to the manner of men, who when they wil not remem-  
ber or regard a thing, doe turne their backes vpon it. And *Micha-*  
*el* saith, that *God doth cast all the sinnes of his people into the bottom of Mich. 7. 19.*  
*the sea,* alluding to *Pharao*, whom the Lord drowned in the bot-  
tome of the red sea. And *Christ* hath taught vs to pray thus: *For-*  
*give vs our debts, as we forgive our debtors;* in which words is an al-  
luding to creditours, who then forgive debts, when they ac-  
count that which is debt, as no debt, & crosse the booke. Hence  
it appeares, that damnable and vile is the opinion of the Church  
of Rome; which holdeth, that there is a remission of the fault  
without a remission of the punishment; and here withall fall to the  
ground; the doctrines of humane satisfactions; and indulgen-  
cies; and purgatorie; and prayer for the dead, built vpon this  
foundation, are of the same kinde.  
Moreover, we must remember to adde too this clause; *I be-*  
*leeue,* and then the meaning is this: I doe not only beleue that  
God doth giue pardon of sinne, to his Church and people (for  
that the very diuels beleue) but withall I beleue the forgiue-  
nesse of mine owne particular sinnes. Hence it appeares, that it  
was the iudgement of the Primitive Church, that men should  
beleue the forgiuenesse of their owne sinnes.  
By this prerogative we receiue endless comfort: for the par-  
don of sinne is a most wonderfull blessing; and without it every  
man is more miserable and wretched, then the most vile crea-  
ture that ever was. We loath the serpent or the toade; but if a  
man haue not the pardon of his sinnes procured by the death &  
passion of *Christ*, he is a thousand fold worse then they. For  
when they die, there is the end of their woe & misery; but when  
man dieth without this benefite, there is the beginning of his.  
For first in soule till the day of iudgement, and then both in bo-  
dy & soule for euermore, he shall enter into the endless paines &  
torments of hell, in which if one should continue so many thou-  
sand yeeres as there be drops in the Ocean sea, and then be de-  
liuered,

liuered, it were ſome eaſe: but hauing continued ſo long (which is an vnſpeakable length of time) he muſt remaine there as long againe, and after that for euer & euer without releaſe: and therefore among all the benefits that euer were, or can be thought of, this is the greateſt and moſt pretious. Among all the burdens that can befall a man, what is the greateſt? Some wil ſay, ſickneſſe, ſome ignominie, ſome poverty, ſome contempt: but indeede among all, the heauieſt and the greateſt, is the burden of a mans owne ſins, lyting vpon the conſcience & preſſing it downe, without any aſſurance of pardon. *David* being a king, had no doubt all that heart could wiſh; and yet he laying aſide all the royalties and pleaſures of his kingdome, ſaith this one thing aboue al, that *hee is a bleſſed man that is eaſed of the burden of his ſinnes*. A lazar man full of ſores is vgly to the ſight, and wee can not abide to looke on him: but no lazar is ſo lothſome to vs, as all ſinners are in the ſight of God: and therefore *David* counted him bleſſed, *whoſe ſinnes were covered*. It may be ſome will ſay, there is no cauſe why a man ſhould thus magnifie the pardon of ſinne, conſidering it is but a common benefit. Thus indeed men may imagine, which neuer knew what ſin meant: but let a man only aſt were, but with the tippe of his finger haue a little feeling of the ſmart of his ſinnes, he ſhall finde his eſtate ſo fearefull, that if the whole world were ſet before him on the one ſide, & the pardon of ſins on the other, he would chooſe the pardon of his ſinns before ten thouſand worlds. Though many dropſie Proteſtants & ſeeme nothing of it, yet to the touched conſcience it is a treaſure, which when a man findes, he hides it, and goes home, and ſells all that he hath, and buyes it. Therefore this benefit is moſt excellent, and for is the members of Gods Church haue great cauſe to giue God thanks without ceaſing.

The duties to be learned hence are theſe. And firſt of all, here comes a common fault of men to be rebuked. Every one wil ſay, that he beleueth the remiſſion of ſinnes, yet no man almoſt laboureth for a true and certain perſwaſion hereof in his owne conſcience: and for prooſe hereof, propound this queſtion to the common Chriſtian; Doeſt thou perſwade thy ſelfe, that God giues remiſſion of ſinnes vnto his Church? the anſwer will be, I know and beleue it. But aſke him further; Doeſt thou beleue the pardon of thine owne ſins? and then cometh in a blinde anſwer, I haue a good hope to Godward, but I cannot tell, I thinke

no man can say so much: for God saith to no man, thy finnes are pardoned. But this is to speake flat contraries, to say they beleue, and they can not tel: and it bewraies exceeding negligence in matters of saluation. But let them that feare God, or loue their owne soules health, giue all diligence to make sure the remission of their owne finnes: withall, auoiding hardnes of heart, and drouinesse of spirit, the most fearefull iudgements of God which euery where take place. The foolish virgins went forth to meet the bridegroom with lamps in their hands, as well as the wise, but they neuer so much as dreamed of the horne of oyle, till the coming of the bridegroom. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profession: but in the meane season they seeke onely for the things of this life, neuer casting how they may assure themselves in conscience, touching their reconciliation with God, till the day of death come.

Secondly, if we be here bound to beleue the pardon of all our finnes, then we must euery day humble our selues before God, & seeke pardon for our daily offences: for he giues grace to the humble or contrite, he fills the hungrie with good things, when the rich are sent empty away. When *Zenbadad* the King of Syria was discomfited and ouercome by the king of Israel, by the counsell of his seruants, who tolde him that the kings of Israel were mercifull men, hee sent them cloathed in sackcloth with ropes about their neckes, to intreate for peace and fauour. Now when the king saw their submission, he made covenant of peace with him. We by our finnes most iustly deserue hell, death, and condemnation euery day, and therefore it standeth vs in hand to come into the presence of God, and to humble our selues before him in sackcloth and ashes, crauing and intreating for nothing in the world so much as for pardon of our finnes, and that day by day without ceasing, till the Lord giue this blessed answer to our consciences, that all our finnes are put out of his remembrance. We must not thinke that God putteth grace into mens hearts, when they lie snorting vpon their elbowes, and either not vse or despise the meanes: but we must first vse the meanes, partly by making confession of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace we begin to desire grace, he giues further grace.

Lastly, if we beleue the pardon of our finnes, then wee must

change the tenour and course of our liues, and take heede of breaking Gods commandments by doing any of those things; whereof our consciences may accuse vs, and tell vs, that by them we haue displeased God heretofore. A man that for some misdemeanour hath bin cast into the prison, and lyen there many yeares winter and sommer, in cold irons: when he obtaines liberty, he will often bethinke himselfe of his old misery, and take heede for euer, lest he fall into the same offence againe: and he which hath seene his own sins & felt the smart of them, & with all by Gods goodnes obtained assurance touching the pardon of them, will neuer wittingly and willingly commit the like sins any more, but in all things change the course of his life. As for such as say, that they haue the pardon of their sins, and yet liue in them still, they deceiue themselves, and haue no faith at all.

Thus much for the second benefite which God bestoweth on his Church, namely remission of finnes: now followeth the third in these words: *The resurrection of the body.* In the handling whereof sundrie points must be considered. The first, whether there be a resurrection or no? This question must needs bee handled, because Epicures & Atheists in all ages, and at this day some doe call this article in question. Now that there is a resurrection of the body after death, it may be prooued by many arguments, whereof I will onely touch the principall. The first is taken from the worke of redemption. S. Iohn writeth, that *Christ came to dissolue the workes of the diuell*; which are sinne, and by sin, death: and hence I reason thus: If sinne and death are to bee dissolued vterly, then the bodies of the faithfull which are dead in the graue, must needes be made aliuie: otherwise death is not abolished: but sinne and death must be vterly abolished, therefore there shall be a resurrection. Secondly, God had made a covenant with his Church, the tenour whereof is this, *I will be thy God, and thou shalt be my people.* This covenant is not for a day, or an age, or for a thousand yeares or ages, but it is euertasting and without end, so as Gods people may say of God for euer, God is our God: and likewise God will say of his Church for euermore, this people is my people. Now if Gods covenant be euertasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercy and of life it selfe: and there,

therefore though they abide long in the earth, yet they must it  
 at length be reuiued againe. This argument Christ vseth against  
 the Sadduces, which denied the resurrection: *God is not the God of*  
*the dead but of the living, but God is the God of Abraham, Isaac, and* Mat. 22. 32.  
 Jacob, which are dead, and therefore they must rise againe. The  
 third argument must be taken from the tenour and order of  
 Gods iustice. It is a speciall part of Gods glory, to shew forth his  
 mercy on the godly, and his iustice vpon the wicked in rewar-  
 ding them according to their workes, as the Apostle saith, *God*  
*will reward euery man according to his workes: to them that by contin-* Rom. 2. 6.  
*uance in well doing, seeke glory and honour and immortality, life eternall:*  
*but to them that disobey the truth, that bee contentious; and obey unright-*  
*eousnesse, shall bee indignation and wrath.* But in this life God re-  
 wardeth not men according to their doings: and therefore Sal-  
 mon speaking of the estate of al men in this world saith, *All things*  
*come alike to all, and the same condition is to the iust and vniust, to the* Eccles. 9. 2.  
*good and badde, to the pure and polluted, to him that offereth sacrifice,*  
*and to him that offereth none.* Nay, which is more, here the wicked  
 flourish, and the godly are afflicted. The vngodly haue hearts  
 ease and all thing, at will, whereas the godly are oppressed and  
 overwhelmed withal kind of miseries, and are as sheepe appoin-  
 ted for the slaughter. It remaines therefore that there must  
 needes bee a generall resurrection of all men after this life, that  
 the righteous may obtaine a reward of Gods free mercy, and  
 the wicked vtter shame and confusion. But some will say, It is  
 sufficient that God doe this to the soule of euery man, the body  
 needeth not to rise againe. I answer, that the vngodly man doth  
 not worke wickednesse only in his soule, but his body also is an  
 instrument thereof: and the godly doe not onely practise right-  
 eousnesse in their soules, but in their bodies also. The bodies of  
 the wicked are the instruments of sinne, and the bodies of the  
 righteous are the weapons of righteousness: and therefore their  
 bodies must rise againe, that both in body and soule they may  
 receiue a reward, according to that which they haue wrought in  
 them. The fourth argument, which is also vsed by *Paul* is this: 1. Cor. 15.  
 Christ himselfe is risen, and therefore all the faithfull shall rise a-  
 gaine, for he rose not for himselfe as a priuate man, but in our  
 roome and stead and for vs. If the head be risen, then the mem-  
 bers also shall rise againe: for by the same power whereby Christ  
 raised himselfe, he both can and will raise all those that be of his  
 mynstrell. b  
the las



mysticall body, he being the first fruits of them that sleepe. The fifth argument is taken from expresse testimony of Scripture. *Iob* hath an excellent place for this purpose, *I am sure* (saith he) *that after my Redeemer lieth, and hee shall stand the last on the earth; & though after my skinned wormes destroy this body, yet I shall see God in my flesh, whome I my selfe shall see and mine eyes shall behold, and none other for me.* And *S. Paul* to the *Corinthians* avoucheth and proueth this point at large, by sundry arguments which I will not stand to repeare; this one remembred: *If* (saith hee) *the dead rise not againe, then your faith is vaine, our preaching is in vaine, and the godly departed are perished.* The sixth argument may be taken from the order of nature, which ministreth certaine resemblances of the resurrection, which though they be no sufficient proofes, yet may they be inducements to the truth. Both *Philosophers* and also *Divines* haue written of the *Phoenix*, that first shee is consumed to ashes by the heat of the sunne, and that afterward of her ashes riseth a young one: and on this manner is her kind preserved. Againe swallows, wormes, and flies, which haue lyen dead in the winter season, in the spring, by vertue of the sunnes heate, reuiue againe: so likewise men fall in fownes and traunces, beeing for a time without breath or shew of life, and yet afterward come againe. And (to vse *Pauls* example) before the corne can grow and beare fruit, it must first be cast into the ground and there rot. And if this were not seene by experience, men would not beleue it. Againe, every present day is as it were dead and buried in the night following, and yet afterward it returnes againe the next morning. Lastly, we reade how the old *Prophets* raised some from death: and our *Sauour Christ* raised *Lazarus* among the rest, that had lien foure daies in the graue and stank: why then should any thinke it impossible for God to raise all men to life?

But let vs see what reasons may be alleadged to the contrarie. First it is alleadged that the resurrection of bodies resolved to dust and ashes, is against common sense and reason. *Ans.* It is a bove reason but not against reason. For if impotent & miserable men, as experience sheweth, can by art euen of ashes make the most curious workmanship of glasse, why may we not in reason thinke, that the omnipotent and euermouing God is able to raise mens bodies out of the dust. Secondly it is said, that mens bodies beeing dead are turned into dust, and so are mingled with

with the bodies of beasts and other creatures; and one mans body with another, and that by reason of this confusion, men cannot possibly rise with their owne bodies. *Ans.* Howsoever this is impossible with men, yet it is possible with God. For he that in the beginning was able to create all things of nothing, is much more able to make every mans body at the resurrection of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts, and the dust of one mans body from another. The goldsmith by his arte can sinder diuers mettals one from another: and some men out of one mettall can draw another, why then should wee thinke it vnpossible for the almighty God to do the like? It may be further objected thus: A man is eaten by a wolfe, the wolfe is eaten by a lyon, the lyon by the foules of the aire, and the foules of the aire eaten againe by men: againe one man is eaten of another, as it is vsuall among the Cannibals. Now the body of that man which is turned into so many substances, especiall into the body of another man, cannot rise againe: and if the one doth, the other doth not. *Ans.* This reason is but a cauill of mans braine: for wee must not thinke, that whatsoeuer entreteth into the body, and is turned into the substance thereof, must rise againe, and become a part of the body at the day of iudgement, but every man shall then haue so much substance of his owne as shall make his bodie to be entire and perfect, though another mans flesh once eaten be no part thereof. Againe it is vrged, that because flesh and blood can not enter into the kingdome of God: therefore the bodies of men shall not rise againe. *Ans.* By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weaknesse, without glory, subiect to corruption. For flesh and blood in Scripture, signifies sometime the originall sinne and corruption of nature, and sometime mans nature subiect to miseries and infirmities, or the body in corruption before it be glorified, and so it must be vnderstood in this place. Lastly it is objected, that *Salomon* saith, *The condition of the children of men, and the condition of beasts are euen as one condition.* Now beasts rise not againe after this life, and therefore there is no resurrection of men. *Ans.* In that place *Salomon* expoundeth himselfe: They are like indyngs: for so hee saith, as the one dieth, so dieth the other: but speaketh not of their estate after death: hee saith not of their bodie, but of their soules. *The*

*Rego.*  
God can sep  
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corruption

1. Cor. 15.

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Eccl. 3. 19

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The second point to be considered, is the cause of the resurrection. In mankinde we must consider two parts: the Elect, and the Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly another. The cause why the godly rise againe, is the Resurrection of Christ, yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture *Adam* and Christ are compared together, and Christ is called the second *Adam*: these were two rootes. The first *Adam* was the roote of all mankinde, and he conueyeth sin, and by sinne death, to all that sprang of him; Christ onely excepted: the second *Adam* which is the roote of all the Elect, conueyeth life both in body and soule to all that are vnitd to him: and by the vertue of his Resurrection, they shall rise againe after this life. For looke as the power of the Godhead of Christ when he was dead in the graue, raised his body the third day: so shall the same power of Christ his godhead, conuey it selfe vnto all the faithfull, which euen in death remaine vnitd vnto him, and raise them vp at the last day. And for this cause Christ is called a *quickning spirit*. Now the cause why the wicked rise againe, is not the vertue of Christs Resurrection, but the vertue of Gods curse, set downe in his word: *In the day that thou shalt cate of the tree of the knowledge of good and euill, thou shalt die the death*, that is, a double death both of body and soule. And therefore they arise only by the power of Christ as he is a iudge, that this sentence may be verified on them, and that they may suffer both in body and soule, eternall punishment in hell fire.

Furthermore, Saint Iohn setteth downe the outward meanes whereby the dead shall be raised, namely the voice of Christ: *The house shall come* (saith he) *in which all that are in the graue shall heare his voice, and they shall come forth*. For as he created all things by his word, so at the day of iudgement by the same voice all shal be raised againe. This may be a good reason to moue vs to heare the ministers of God reverently: for that which they teach, is the very word of God: and therefore we are to pray that it may be as effectually in raising vs vp from the graue of sinne in this life, as it shall be after this life in raising vs vp from the graue of death vnto iudgement.

Thirdly we are to consider what manner of bodies shall rise at the last day. *Ans.* The same bodies for substance: this

knew

knew well, when hee said: *I shall see him at the last day in my flesh*, Job. 19. 27.  
*whome I my selfe shall see, and note other for me, with these same eyes*,  
 Neuerthelesse the bodies of the elect shall be altered in quality, 1. Cor. 15.  
 beeing made incorruptible and filled with glorie. 43.

The last point to be considered, is the ende why these bodies shall rise againe. The principall end which God intendeth, is his owne glorie, in the manifestation of his iustice and mercie. Now at the last day, when all men shall be raised to iudgement by the voice of Christ, the godly to life, and the wicked to condemnation, there shall be a full manifestation, both of his mercy and iustice: and therefore by consequent a full manifestation of his glory.

Thus much for the doctrines touching the Resurrection: now follow the vses. First it serueth wonderfully for the comfort of all Christian hearts. *Dauid* speaking not onely of Christ, but also of himselfe, saith most notably: *My heart is glad, my tongue reioyceth, and my flesh also doth rest in hope. Why so? For (saith) he thou shalt not leaue my soule in graue, neither wilt thou suffer thine holy one to see corruption.* Though the daies of this life be daies of woe and miserie, yet the day of the resurrection shall be vnto all the children of God a time of reioycing and felicity, and as *Peter* saith, *It is the time of refreshing.* Whosoever is now an hungred, shall then eate and be filled with the fruite of the tree of life: and whosoever is now naked, shall bee then cloathed with the white garments dipped in the blood of the lambe: and (b) whosoever is now lame, shall haue all his members restored perfectly. And as this day is ioyfull to the godly, so on the contrarie it is a day of woe and miserie to the vngodly: as *Saint Iohn* saith, *They that haue done euill, shall come forth to the resurrection of condemnation.* If they might cease to liue after this life, & die as the beast doth, O then it would be wel with them, for then they might haue an end of their misery: but the wicked must after this life rise againe to condemnation, which is the accomplishment of their eternall woe and wretchednesse; a rufull and dolefull case to consider, and yet is it the state of all vnbeleeuing and vnrepentant sinners. If a man were bidden to goe to bedde, that after hee had slept and was risen againe he might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the estate of all impenitent sinners: they must sleepe in the graue for a while, and then rise againe, and

Psal. 16. 9.

A. 3. 19.

b Aug in  
Enchir. cap.

Ioh. 5. 19.

that a second death may bee inflicted upon them in bodie and soule, which is the suffering of the full wrath of God both in bodie and soule eternally. This beeing so, let vs imbrace the good counsell of Saint Peter, who saith, *Amend your liues and turne, that your sinnes may bee done away, when the time of refreshing shall come from the presence of the Lord.* If a man die repentant for his sinnes, it is a day of refreshing; but if hee die in his sinnes impenitent and hard-hearted, it is a day of eternall horror, desperation, and confusion.

Againe, if wee beleue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, wee must daily enter into a serious consideration of this time, and haue in minde that one day wee must meete the Lord face to face. A trauailer comes into an Inne, hauing but a peny in his purse, he sits downe and calls for all store of prouision and dainties: now what is to be thought of him surely in the iudgement of all men his behaviour betokens follie, or rather madnesse. But why? because he spends freely, and hath not regard to the reckning which must follow: how foolish then and mad is the practise of euery man that liueth in his sinnes, bathing himselfe in his pleasures in this world, neuer thinking how he shall meete God at the last day of iudgement, and there make reckning for all his doings? An ancient Diuine writes of himselfe, that this saying ranne in his minde, and sounded alwaies in his eares: *Arise ye dead, and come vnto iudgement.* And this ought alwaies to be sounding in our eares, that while we haue time, we should prepare our selues to meete God at the last day.

Thirdly, if wee beleue the resurrection of the body, we are not to weepe and mourne immoderately for our friends deceased. Our Sauour Christ did weepe for *Lazarus*: and when *Steuens* was stoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned, and wee must not bee as stockes, that are bereft of all compassion: yet remember we must, what *S. Paul* saith to the Thessalonians: *I would not, brethren, haue you ignorant concerning those which are asleepe, that ye sorrow not, as others which haue no hope.* For the godly man properly dieth not, but layes himselfe downe to take a sleepe after his manifold labours in this life, which being ended hee must rise againe to ioyes euerlasting: and therefore wee must moderate and mingle our mour-



mourning for the deceased, with this and such like comforts.

Fourthly, wee are taught hence to labour and strive against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a begger should bee commanded to put off his old rags, that he might be clothed with rich and costly garments, would he be sorrie because he should stand naked a while till hee were wholly bestripped of his ragges? No surely; well, thus doth God when he calles a man to death: he bids him put off his old raga of sinne and corruption; and bee clothed with the glorious robe of Christs righteousness: and our abode in the graue is but for a space, while corruption bee put off. This is Pauls argument, saying, *We know that when our earthly house of this tabernacle shall bee dissolved; wee haue a building giuen of God, which is an house not made with hands, but eternall in the heauens.*

Fifthly, whereas the godly are subject to manifold afflictions and miseries, both in bodie and minde in this life, here they shall finde a sufficient stay to quiet and calme their mindes; if they consider that after this short life is ended, there will ensue a ioyfull resurrection. *Iob* in the extremity of all his temptations, *Iob* 19. 25. made this the comfort to his soule, that one day hee should rise againe, in which he should enioy the glorious presence of his Creator. And the holy Ghost saith, that the seruants of God in *H* b. 12. 35 the daies of *Antiochus* were racked and tormented, and would not bee deliuered: why so? *because they looked for a better resurrection.*

Lastly, the consideration of this point serueth to bee a bridle to reſtraine a man from sinne, and a ſpurre to make him goe forward in all godlineſſe of life and conuerſation. *Saint Paul* had *Act.* 17. 31. hopes toward God, that the resurrection of the dead ſhould be both of the iuſt and the vniuſt. Now what did this moue him vnto? *Marke*: Herein (ſaith *he*) that is, in this reſpect: *I reſend my ſelfe to be* Or in the heauens alwaies a cleare conſcience towards God and towards man. And in the ſecond let vs for our parts likewiſe remember the laſt iudgement, that ſon. it may be a meanes to moue vs ſo to behaue our ſelues in all our actions, that we may keepe a good conſcience before God and before men: and let it alſo be a bridle vnto vs to keepe vs backe from all manner of ſinne. For what is the cauſe why men daily deſile their bodies and ſoules with ſo many damnable practiſes, without

without any remission of conscience? Surely they neuer seriously remember the day of the resurrection after this life, wherein they must stand before Christ to give an account of that which they have done in this life, whether it be good or badde.

Thus much of the duties: now marke it is further said, *The resurrection of the body*. If the body rise, it must first fall. Heere then this point is wrapped vp as a confessed truth, that all men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes, which are the cause of death, it may be demaunded, why they must die? *Ans.* We are to know that when they die, death doth not seaze vpon them as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which we must think vpon, as being speciall means to make a man willing to die. I. They must die, that originall corruption may bee vtterly abolished: for no man living on earth is perfectly sanctified, and originall sinne is remaining for speciall cause to the last moment of this life, and then it is abolished, and not before. II. The godly die, that by death, as by a straight gate, they may passe from this vale of misery to eternall life. And thus Christ by his death, makes death to be no death, and turnes a curse into a blessing.

And to proceed: It is not here said, the resurrection of the soule, but of the body onely, what then (will some say) becometh of the soule? Diuers haue thought, that the soules then, though they doe not die, yet are still kept within the body (being as it were asleep) till the last day. But Gods word saith to the contrarie. For the soules of the godly lie vnder the altar, and cry, *How long Lord Iesus?* Diuers in soule did suffer the woe and torments of hell: and *Lazarus* had ioy in *Abrahams* bosome. Againe some other thinke, that mens soules after this life do passe from one mans body to another: and *Harod* may seeme to haue bin of this opinion: for when newes was brought him of Christ, he said, that *Iohn Baptist* being beheaded was risen againe, thinking that the soule of *Iohn Baptist* was put into the body of some other man. And for prooffe hereof, some alleadge the example of *Nebuchadnezzar*, who forsaking the societie of men, liued as a beast, and did eate grasse like a beast: and they imagine that his owne soule went out of him, and that the soule of a beast entered in the room thereof. But this indeede is a sonde conceit:

for

for even then hee had the soule of a man when hee lived as a beast, beeing onely stricken by the hand of God with an exceeding madnesse, whereby hee was bereft of common reason; as doth appeare by that clause in the text, where it is said, that his *understanding* or *knowledge* returned to him againe. Againe, *Dan. 4. 31.* some other thinke, that the soule neither dieth nor sleepeth, nor passeth out of one bodie into another, but wandereth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some hereticks, and of the common people, which thinke that dead men walke: and for prooffe hereof some alleadge the practise of the witch of Endor, who is said to make *Samuel* to appeare before *Saul*: but the truth is, it was not *Samuel* in deede, but onely a counterfayt of him. For not all the witches in the world, nor all the diuels in hell are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lord, without wandring from place to place. For when men die in the faith, their soules are immediatly translated into heauen, and there abide till the last iudgement: and contrariwise if men die in their sinnes, their soules goe straight to the place of eternall condemnation, and there abide as in a prison, as *Peter* saith. In a word, when the breath goeth out of the bodie, the soule of euery man goeth straight either to heauen or hell, and there is no third place of abroad mentioned in Scripture.

To conclude, the resurrection of the body is expressly mentioned in the Creede, to shew that there is no resurrection of the soule, which neither dieth, nor sleepeth, but is a spirituall and invisible substance, living and abiding for euer as well forth of the bodie as in the same.

Thus much of the third prerogative or benefit: now followeth the fourth and last, in these words, *And life everlasting.* To handle this point to the full, and to open the nature of it, as it deserueth, is not in the power of man. For both the Prophet *Esa.* *Isa. 64. 4.* and Saint *Paul* say, that the eye hath not seene, and the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for those that loue him. Againe, *Paul* when he was rapt into the third heauen saith, that he saw things not to be vttered. *1. Cor. 2. 9.* *1. Cor. 12. 4.* Neuertheles we may in some part describe the same so farre forth as God in this case hath revealed his will vnto vs. Wherefore in this last prerogative, I consider two things; the first is,

Life it selfe, the second is the Continuance of life, noted in the word *everlasting*. Life it selfe, that whereby any thing acteth, liueth, and moueth it selfe: and it is two-fold, vncreated or created. Vncreated life is the very god-head it selfe, whereby God liueth, absolutely in himselfe, from himselfe, and by himselfe giuing life and being to all things: that liue and haue being: and this life is not meant here, because it is not communicable to any creature. Created life is a qualitie in the creature, and it againe two-fold: naturall, spirituall. Naturall life is that whereby men in this world liue by meate and drinke, and all such meanes as are ministred by Gods providence. Spirituall life is that most blessed and happie estate, in which all the Elect shall reigne with Christ their head in the heauens after this life, & after the day of iudgement for euer and euer. And this alone is the life which in the Creede we confesse and beleue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solemne prayer to his Father saith before his death, signifieth: *I pray not for these alone, but for them also*

*Ioh. 17. 21. so which shall beleue in me through their word, that they all may be one as thou, O Father art in me and I in thee, even that they may be one also in us.* And when S. Iohn in the Revelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himselfe shall be their God with them.* he sheweth that the very foundation of that happinesse which God hath prepared for his seruants stands in a society betweene God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Touching this Communion, three points must be considered. The first is, in what order men shall haue fellowship with God? *Answer.* This communion shall be first of all with Christ as he is man; and by reason that the manhood of Christ is personally vnited to the godhead of the Sonne, it shall also be with Christ as hee is God, and consequently with the Father and the holy Ghost. The reason of this order is, because Christy though he be the author & the fountaine of eternall life as he is God, yet he conuaies the same vnto vs only in & by his flesh or manhood. Yet must we not here think that life proceedeth from the manhood it selfe, as from a cause efficient for the flesh quickneth not by any vertue from it selfe, but by the word to which it is personally vnited, it being as it were a pipe eternally to conuaie life from the Godhead vnto vs.

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30 The second point is, in what thing this communion consisteth. *Ans. S.* Paul openeth this point to the very full when he saith, that after Christ hath subdued all things vnto him, then God shall bee all in all; that is, God himselfe immediatly shall be all good things that heart can wish to all the Elect. But some men may say, What? is not God all in all vnto vs even in this life? for whatsoeuer good things wee haue, they are all from him. *Ans.* It is true indeed, God is all in all even in this life: but how? not immediatly, but by outward meanes; and that also in small measure. For he conuaies his goodnes and mercy vnto vs so long as we liue on earth, partly by his creatures, and partly by his word and Sacraments: but after this life is ended, all helps & outward meanes shall cease: Christ shall giue vp his kingdome, and as he is Mediatour shall cease to put in execution the office of a Priest, a Prophet, or a King: all authoritie and power shall be abolished: & therefore calling in the three maine estates of the Church, the Common wealth, the family, shall haue an end; there shall be no more Magistrate and subiect, Pastor and people, Master and seruant; father and sonne, husband and wife: there shall be no more vse of meate, drinke, cloathing, respiration, phisicke, sleepe: and yet for all this, the condition of men shall bee many thousand fold more blessed then ever it was. For the Godhead in the Trinity immediatly without all meanes shall be all things to all the chosen people of God in the kingdome of heauen, world without end. This may seeme strange to mans reason, but it is the very flatte truth of the word of God. *S. Iohn* in the description of the heauenly Ierusalem, saith that there shall be no Temple in it. Why, how then shall God be worshipped? marke what followeth, *The Lord God almighty and the Lambe are the temple of it.* *Reu. 21.22* Wherby is signified, that although now we vse the preaching of the word, and the administration of the Sacraments, as meanes of our fellowship with God: yet when this life is ended, they must all cease, God and Christ being in stead of all these meanes vnto vs. And he addes further, *The one hath no need of the other, neither of the one to shine with.* What then will some say, must there bee nothing but darknes? Not so. For the glory of God doth lighten it. *Ver. 3.* and the Lambe is the light of it. Again hee saith, that in the Paradise of God, there is the river of water of life, and the tree of life bearing fruit every month, and that is Christ. And therefore wee shall haue no needs of meate, drinke, apparell, sleepe, &c.



but Christ himselfe our head and redeemer shall bee in stead of them all vnto vs: on whome, all the Ele<sup>c</sup>t shall feede, and by whome both in bodie and soule they shall bee preferred euermore. If a man would haue glorie, the Father, Sonne, and holy Ghost shall bee his glorie: if a man desire wealth and pleasure, God himselfe shall bee wealth and pleasure vnto him, and whatsoever else the heart of man can wish. Hence it appeares, that this communion is most admirable, and that no tongue can tell, nor heart conceiue the least part of it.

The third point is, touching the benefits or prerogatives that proceede of this communion, and they are in number sixe. The first is, an absolute freedome from all wants. In the minde there shall be no ignorance, no vnbeleefe, no distrust in God, no ambition, no enuie, anger, nor carnal lust, nor terrour in conscience, or corrupt affection. In the body there shall bee no soare, no sickness, nor paine: for God shall wipe away all teares from their eyes: nay then, all defects or wants in bodie or soule or in both shall be supplied, and the whole man made perfect every way.

Reu. 21. 4.

The second is a perfect knowledge of God. In this life the Church and all the seruants of God know him but in part. *Moses* would haue seene Gods face, but he was permitted to see onely his hinder parts; and as *Paul* saith, now wee know in part, and darkely as through a glasse. In this life we can no otherwise discern but as an old man through spectacles: and the creatures, but specially the word of God and the sacraments are the spectacles of our minde, wherein we behold his iustice, mercy, loue, &c. and without them we can discern little or nothing: yet after this life, when that which is perfect is come, & that which is imperfect is abolished, wee shall see God as he is to bee seene, not as through a glasse, but face to face, and we shal know him as we are knowne of his maiesty, so farre forth as possibly a creature may. God indeede is infinite, and therefore the full knowledge of his maiestie can no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone: yet neuerthelesse God shal be known every way of man, so farre forth as a creature may know the Creator. Now vpon this that the ele<sup>c</sup>t haue such fulnesse of knowledg<sup>e</sup>, it may be demanded, whether men shall know one another after this life or no. *Ans.* This question is oftner moued by such as are ignorant, then by them that haue knowledg<sup>e</sup>: & oftentimes it is tolled in the mouthes of them

1. Cor. 13.  
12.

2. Cor. 13. 12.

them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, then to dispute what they shall doe when they are there: the common prouerbe is true, it is not good counting of chickens before they be hatched. Secondly, I say that men in heauen shall know each other: yea they shall know them which were neuer knowne or scene of them before in this life: which may be gathered by proportion out of Gods word, *Adam* in his innocencie knew *Eue*, whom he had neuer scene before, & gaue her a fit name so soone as shee was created. And when our Saviour Christ was transfigured in the mount, *Peter* knew *Moses* and *Elias*, whom before he had neuer scene: & therefore it is like that the Elect shall know each other in heauen, where their knowledge and their whole estate shall be fully persfited. But whether they shal know one another after an earthly maner, as to say this man was my father, this was mine vnckle, this my teacher, &c. the word of God saith nothing: and therefore I will be silent, and we must be content a while to be ignorant in this point.

The third prerogative of euërlasting blessednesse is, that the Elect shall loue God with as perfect loue as a creature possibly can. The manner of louing God, is to loue him for himselfe, and the measure is to loue him without measure: and both shall be found in heauen. For the Saints of God shall haue an actuall fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly rauished therewith: for which cause, as farre as creatures can, they shall loue him againe. Again, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely but in part: but after this life, when the Elect shall know God fully, they shall loue him without measure: and in this respect loue hath a prerogative aboue faith or hope, howsoeuer in some respects againe they goe beyond loue.

The fourth prerogative is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but euery seauenth day, and when it is best of all sanctified, it is done but in part: but in heauen euery day is a Sabbath: as the Lord saith by the Prophet *Esay*, *From moneth to moneth, and from Sabbath to Sabbath, all flesh shall come and worship before me*: and therefore the life to come shall be spent in the perpetuall seruice of God.

Fifthly, the bodies of all the Elect after this life in the king-

dome of heaven shall bee like the glorious bodie of Christ: so  
 Phil. 3.21. *Paul saith: Christ Iesus our Lord shall change our vile bodies, that  
 they may bee like his glorious bodie.* Now the resemblance betweene  
 Christs bodie and ours, standeth in these things: as Christs bodie  
 is vncorruptible, so shall our bodies be void of all corruption:  
 as Christs bodie is immortall, so ours in the kingdome of  
 heauē shall neuer die: as Christs body is spirituall, so shal ours be  
 1. Cor. 15. 44. made spirituall, as the Apostle saith, *It is sown a naturall body, as  
 raised a spirituall body,* not because the body shal be changed into  
 a spirit, for it shall remaine the same in substance, & that for ever:  
 but because it shall be perserued by a spirituall & diuine manner.  
 For in this life it is perserued by meate, drinke, cloathing, sleepe,  
 physick rest, and diet, but afterward without all these means, the  
 life of the body shall be continued, and body and soule keep to-  
 gether by the immediate power of Gods spirit for euer & euer.  
 Thus the body of Christ is now perserued in heaven, and so shal  
 the bodies of al the Elect be after the day of iudgement. Further-  
 more, as Christs bodie is now a shining body, as doth appeare by  
 his transfiguration in the mount, so in al likelihood after the re-  
 surrection the bodies of the Elect shal be shining & bright, al-  
 waies remaining the same for substance. Lastly as Christs body  
 after it arose againe from the graue, had this propertie of agilitie  
 beside swiftnes, to passe from the earth to the third heauen bee-  
 ing in distance many thousand miles from vs, and that without  
 violence: so shall the bodies of the Saints. For being glorified,  
 they shall be able as well to ascend vpwrd, as to goe downward,  
 and to moue without violence, and that very swiftly.

The sixth and last prerogatiue, is an vnspokeable and eter-  
 nall ioy, as *Dauid saith: In thy presence is fulnes of ioy: at thy right  
 hand there are pleasures for euermore.* It is said that when *Salomon*  
 1. King. 1.40. was crowned king, the people reioyced exceedingly. If there  
 were such great ioy at his coronation, which was but an earthly  
 prince, what ioy then shall there be when the Elect shall see the  
 true *Salomon* crowned with glorie in the kingdome of heaven?  
 It is said that the wise men which came from the East to worship  
 Christ, when they saw the starre standing over the place where  
 the babe was, were exceeding glad: how much more shall the  
 Elect reioyce, when they shall see Christ, not lying in a manger,  
 but crowned with immortall glorie in the kingdome of heaven?  
 Wherefore this ioy of the Elect after this life is most wonder-  
 full, and cannot be vttered.

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The proprietie of life eternall, is to bee an *inheritance*, which God bestoweth on them which are made his sonnes: in Christ, who is the onely begotten sonne of the father. Hence it followes necessarily, that in the Scriptures it is called a *reward*, not because it is deserved by our workes, as the Church of Rome erroneously teacheth: but for two other causes. First, because life eternall is due to all that beleue by vertue of Christs merit. For as his righteousnesse is made ours by imputation, so consequently the merit thereof is also ours: and by it (all personall merits in our selues vtterly excluded) we deserue or merit eternall happiness as a reward; which neuerthelesse in respect of our selues is the free and meere gift of God. The second is, because there is a resemblance betweene eternall life, and a reward. For as a reward is giuen to a workeman after his worke is done: so eueralasting life is giuen vnto men after the trauaile and miseries of this life are ended.

The degrees of life are three. The first is in this life, when men being iustified and sanctified, haue peace with God. Many imagine, that there is no eternall life till after death: but they are deceived, for it beginnes in this world: as our Saviour Christ testifieth, saying, *Verily, Verily I say vnto you, he that beareth my words, and beleueth him that sent me, hath eueralasting life, and shall not come into condemnation, but hath passed from death to life.* This beeing so, we are hence to learne a good lesson. Considering we looke for life eueralasting after this life, we must not deceive our selues, lingering and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selues in this world, and haue the earnest thereof laid vp in our hearts against the day of death. But how is that done? wee must repent vs heartily of all our sinnes, and seeke to be assured in conscience that God the father of Christ is our Father, God the Sonne our redeemer, and God the holy Ghost our comforter. For as Christ saith, this is life eternall to know thee the onely God, and whom thou hast sent Iesus Christ. And wee must goe further yet, endououring to say with *Paul*, that wee liue not, but that Christ liueth in vs: which when we can say, we haue in vs the very seede of eternall life. The second degree is in the ende of this life, when the bodie freed from all diseases, paines and miseries, is laid to rest in the earth, and the soule is receiued into heauen. The third is after the day of iudgement, when bodie and soule reunited, shall

both be aduanced to eternall glorie.

Againe, in this third degree of life, there be in all likelihood sundry degrees of glorie. *Daniel* speaking of the estate of the e-

*Dan. 12. 3.* lect after this life, saith, *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righte confesse, shall shine as the starres for euermore.* Now we know there is difference be-

tweene the brightnesse of the firmament, and the brightnesse of the starres. Againe, there be degrees of torments in hell, as ap-

*Mat. 11. 21.* peares by the saying of *Christ*, *It shall be easier for Tyrrus and Sydon in that day, then for this generation:* and therefore there be pro-

*1. Cor. 15.* portionall degrees of glorie. And *Paul* saith, *There is one glorie of the sunne, another glorie of the moone, another glorie of the starres: for*

*41. one starre differeth from another in glory:* so is the resurrection of the dead. In which words he applies the differences of excellencie

that be in the creatures, to set forth the differences of glorie that shall be in mens bodies after the resurrection. Furthermore (if

we may coniecture) it may be, the degrees of glorie shall be answerable to the diuerse measures of gifts & graces bestowed on

men in this life, and according to the employance of them to the glorie of God and edification of the Church. And there-

fore the twelue Apostles, who were exceedingly enriched with the gifts of the spirit, and were master builders of the Church of

the new Testament, shall sit on twelue throunes, and iudge the twelue tribes of Israel. But it may bee objected, that if there be

degrees of glorie in heauen, some shall want glorie. *Ans.* Not so: though some haue more, and some lesse, yet all shall haue

sufficient. Take sundry vessels whereof some are bigger, and some lesse, and cast them all into the sea: some will receiue

more water, and some lesse, and yet all shall be full, and no want in any: and so likewise among the Saints of God in

heauen, some shall haue more glorie, some lesse, and yet all without exception full of glorie. And whereas it is alleadged, that

all the labourers in the vineyard receiue each of them a pennie equally for their hire, the answer is, that our Saviour *Christ* in

*Mar. 10. 9.* that parable, intends not to set forth the equalitie of celestiall glory, and what shall be the estate of the godly after this life: but

the very drift of the parable is to shew, that they which are called first, haue no cause to brag or insult ouer others which as yet

are vncalled, considering they may be made equal, or be preferred before them.

Thus



Thus much of life it selfe: now followes the continuance thereof, which the Scriptures haue noted in calling it eternall or everlasting. And to this ende Paul saith, *that Christ hath abolished death,* and brought not onely life, but also *immortalitie to light by the Gospell.* And this very circumstance serues greatly to commend the happinesse of the godly: in that, after they haue made an entrance into it, they shall neuer see tearme of time or ende. Suppose the whole world were a sea, and that every thousand yeares expired; a bird must carrie away, or drinke vp one onely droppe of it: in processe of time it will come to passe that this sea though very huge, shall be dried vp: but yet many thousand millions of yeares must be passed before this can bee done. Now if a man should enioy happinesse in heaven onely for the space of time in which the sea is in drying vp, hee would thinke his case most happie and blessed: but behold the Elect shall enioy the kingdome of heaven not onely for that time, but when it is ended; they shall enioy it as long againe: and when all is done; they shall bee as farre from the ending of this their ioy, as they were at the beginning.

Having thus seene what life everlasting is, let vs now come to the vse of the article. And first of all, if wee beleue that there is an eternall happinesse, and that the same belongs vnto vs, then wee must vse this present world and all the things therein, as though we vsed them not: and whatsoeuer we doe in this world, yet the eyes of our mindes must bee alwaies cast toward the blessed estate prepared for vs in heaven. As a pilgrime in a strange land: hath alwaies his eyes towards his iourneyes ende, and is then griued when by any meanes he is out of the way: so must we alwaies haue our mindes and hearts set on everlasting life, & be griued when we are by any way hindred in the straight way, that leadeth thereunto: wee haue a notable patterne of this dutie set out vnto vs in the patriarke *Abraham*, who being called of God, obeyed to goe out into a place, which hee should afterward receiue for inheritance, and hee went out, not knowing whither hee when: and by faith abode in the land of *Canaan*, as in a strange countrey, and as one that dwelt in tentes. *Heb. 11. 9.* Now the cause that mooued him was life everlasting: for the text saith, *Hee looked for a citie having a foundation, whose builder and maker is God.* And we ought every one of vs for our parts to bee little affected to the things of this life, neuer setting our hearts.

hearts vpon them, but vsing them as a pilgrime doth vse his staffe in the way: so long as it is an helpe and stay for him in his journey, he is content to carry it in his hand; but so soone as it beginneth to trouble him, he calleth it away.

1 Pet. 4.

Secondly all that professe the Gospell of Christ, may hence learne to beare the crosses and afflictions which God shall lay on them in this world. It is Gods vsuall manner to begin corrections in his owne family vpon his owne children; and as *Peter* saith, *Iudgement beginneth at Gods house*. Looke as a mother that weanes her childe, layeth wormwood or some other bitter thing vpon her breast to make the childe loath the milke: so likewise God makes vs often feeble the miseries & croises of this life, that our love and liking might be turned from this world and fixed in heaven. As raw flesh is loathsome to the stomacke: so is every sinner and vmortified man loathsome vnto God; till the Lord by affliction mortifie in him the corruptions of his nature, and specially the loue of this world. But when a man is afflicted, how shall he be able to endure the croise? Surely by resoluing himselfe that the Lord hath prepared life euertasting for him. Thus

Heb. 11. 24.

we reade that *Moses* by faith when he was come to age, refused to be called the sonne of *Pharaohs* daughter, and choosed rather to suffer aduersitie with the people of God, then to enioy the pleasures of sin for a season, esteeming therebuke of Christ greater riches then the treasures of Egypt. But I pray you what moued *Moses* to be of this minde? The reason is added: *Because he had respect to the recompence of reward*, that is, he had alwaies a speciall regard to life euertasting, and that was it that made him content & willing to suffer affliction with the people of God. Here then behold a notable president for vs to follow. In which wee are taught that the best way to endure afflictions with patience, is to haue an eye to the recompence of reward: that is it, that makes the yoke of Christ easie and light some. When it shall please God to bring vnto vs a cup of affliction and bid vs drinke a draught thereof to the very bottome, the meditation of life euertasting must be as sugar in our pockets to sweeten the cup withall.

Lastly, if this be true, that God of his goodnesse and endlesse mercy towards mankind, hath prepared life euertasting yet not for all men, but for the elect whose names are written in the booke of life, we must aboue all things in this world seek to be partakers of the same. Let vs receiue this as from the Lord, and

by

lay it to our hearts; whatsoeuer we do euening or morning, day or night, whether we be yong or old, rich or poore: first we must seeke for the kingdome of heauen and his righteouseesse. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euertlasting euē in this life. For if we haue it not, who soeuer we be, it had beene better for vs that we had neuer beene borne, or that we had beene borne dogges and roades then men: for when they die, there is an end of their miserie; but man, if he lose euertlasting happineesse, hath ten thousand millions of yeares to liue in misery, and in torments of hell: and when that time is ended, he is as farre from the end of his miserie, as he was at the beginning. Wherefore, I pray you, let not the diuel steale this meditation out of your hearts, but be carefull to repent of all your sins, and to beleue in Christ for the pardon of them all; that by this meanes yee may come to haue the pawne and earnest of the spirit concerning life euertlasting, euē in this world. What a miserable thing is it, that men should liue long in this world, and not so much as dreame of another life till the last gaspe? Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue no eternall life in this world, we shall neuer haue it.

Hitherto by Gods goodnesse I haue shewed the meaning of the Creede: now to draw to a conclusion, the general vses which are to be made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for heretikes: for we do truly hold and beleue the whole Apostolicall Symbole or Creede, which is an epitome of the Scriptures, and the very key of faith. It will be said, that we denie the Popes supremacie, iustification by workes, purgatorie, the sacrifice of the Masse for the sinnes of the quicke and the dead, the inuocation and intercession of Saints, &c. which are the greatest points of religion. It is true indeede, we denie and renounce them as doctrines of diuels: perswading our selues that if they indeede had beene Apostolicall; and the very grounds and pillars of religion, as they are now auouched to be; they should in no wise haue beene left forth of the Creede. For it is an oversight in making a confession of faith to omit the principal points & rules of faith. It will be further said, that in the Creede we beleue the Church, & so consequently are to beleue all these former points which

are taught and avouched by the Church; but this defence is foolish. For it takes this for granted, that the Church of Rome is the Church here meant, which we denie, vnlesse they can prooue a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death, are not mentioned in any other Creeds which were made by the Churches and councils for many hundred yeares after Christ.

Secondly, the Creede serues as a store-house of remedies against all troubles and temptations whatsoever. I. If a man bee grieued for the losse of earthly riches, let him consider that hee beleeueth God to bee his *Creator*, who will therefore guide and preserve his owne workmanship, and by his providence minister all things needefull vnto it. And that he hath not lost the principall blessing of all, in that hee hath God to be his father, Christ to bee his redeemer, and the Holy Ghost to be his comforter: and that, considering he lookes for life eternall, hee is not to be over much carefull for this life: and that Christ beeing *our Lord* will not forsake vs beeing the seruants in his owne house, but will provide things needefull for vs. II. If any man bee grieued in respect of outward disgrace and contempt, let him remember that hee beleeueth in *Christ crucified*, and that therefore he is to reioyce in contempt for righteousnesse sake. III. They which are troubled for the decesse of friends are to comfort themselves in the Communion of Saints, and that they haue God the father, and Christ, and the Holy Ghost for their friends. IV. Against bodily captiuitie, let men consider that they beleue in Christ their Lord, whose seruice is perfect libertie. V. Against the feare of bodily diseases, wee must remember the resurrection of the bodie, in which all diseases and infirmities shall be abolished. VI. If a man feare the death of the bodie, let him consider that hee beleueth in Christ, which died vpon the crosse, who by death hath vanquished death. VII. The feare of persecution is restrained, if wee call to remembrance that God is a *Father almighty*, not onely able, but also willing to repress the power of the aduersarie, so farre forth as shall bee for the good of his children. VIII. Terrors arising of the consideration of the last iudgement are delayed by remembrance of this, that Christ shall bee our iudge who

is our redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for vs, and now sits at the right hand of his Father to make intercession for vs: and by the resurrection of the bodie to life everlasting.

X. Terrours of conscience for sinne are repressed, if we consider that God is a Father, and therefore much in sparing, and that it is a prerogative of the Church to haue remission of sinnes.

Trin-uni Deo gloria.

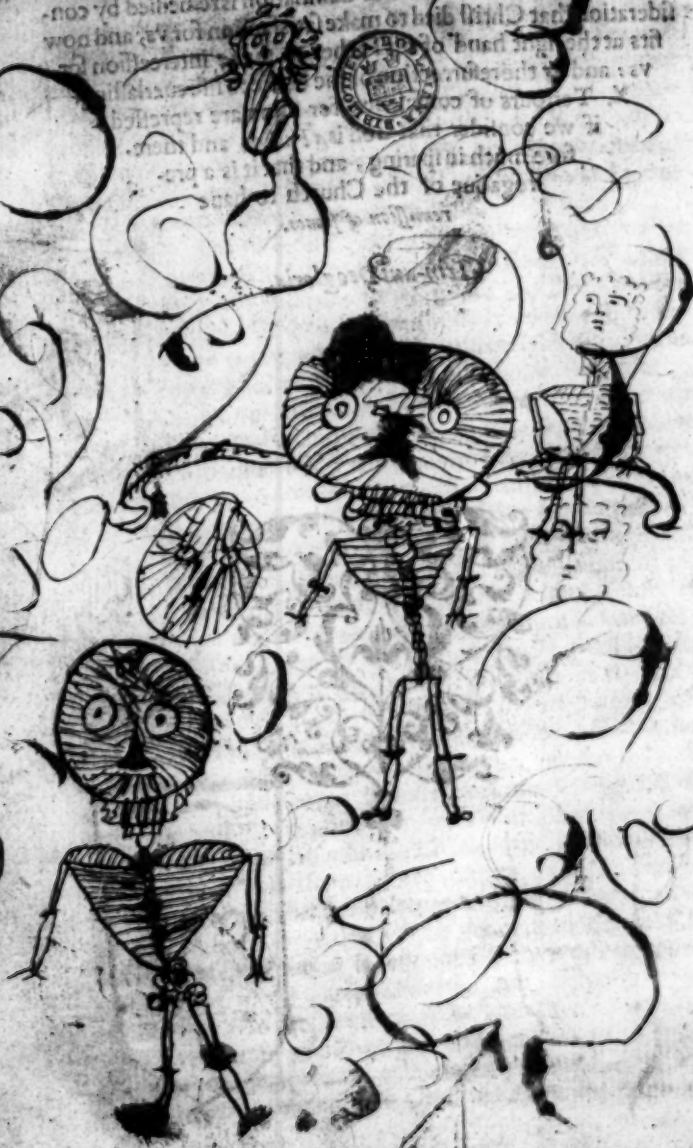




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Thomas Russell Esq. 163

Book 1.

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